THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for August, 1914

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THE JAPAN MAGAZINE

VOLUME FIVE AUGUST, 1914 NUMBER FOUR

THE BAMBOO

By TOKUTARO ITO, PH. D.

THE pine, the plum and the bamboo form a dendral triad in Japan, a poetic symbol of anything in triple combination that suggests unusual fitness and propriety; while the pine, the plum and the cherry, on the other hand, make up a floral triad consecrated to the god of letters. The pine suggests unchangeableness and loftiness of ideal, the plum elegance and purity and the bamboo chastity and the feminine virtues. In these three there is a suggestion of strength, beauty and grace that human character might well emulate.

The bamboo is everywhere and loved by everybody in Japan. The tree that bends but does not break ever speaks of moral constancy and manly integrity. Its feathery branches waving in the wind on many a hillside and down many a hollow, dazzling the eye with gleams of olive and silver, is a sight that ever charms. The bamboo groves of China appear to have been as well loved by the ancient sages of that country as such groves are in Japan. In the Chinese classics are various words showing the esteem in which the tree was held. We have such expressions in reference to the bamboo as *konoshi* (gentleman), *kono kimi* (this lord), *horetsu kun* (upright gentleman), *shoshi* (lord of virtue), all used in allusion to the bamboo. The tree has also been admired for its uprightness and smoothness, characteristics the Japanese admire in a gentleman. Its deep-rooted unmovableness and its perennial freshness of colour appeal to the poetic-minded people of Japan.

No wonder then that from ancient times the bamboo has been a favourite tree for decorations, especially at the New Year. It is indeed a conspicuous feature of all happy occasions. In the oldest forms of Japanese literature it is mentioned, and fancy names have been bestowed on it, just as in China. The poets refer to the bamboo as the *chi-iro-gusa*, or plant of a thousand colours, the *ko-eda-gusa*, or infant-limbed plant, and the *tama-gusa*, or rivergem shrub. In the oldest Japanese literary document, the *Kojiki*, it is said that Sun Goddess, the ancestress of the nation, had a staff of bamboo. And the *Nihonshoki* avers that when the deity, Hikohohodemi, was born a bamboo blade was used to cut the navel string, and then became a great forest. The consort of the Emperor Kaika was called the Bamboo Lady. The place where the deity descended to see the sunrise island he had created is called Takeshima, or bamboo island, which is the first mention of the tree as associated with any parti-

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THE BAMBOO

By TOKUTARO ITO, Ph. D.

THE bamboo, the pine and the *tsubaki* (camellia) are classed together in Japan as a poetic symbol of longevity in allusion to a tradition that suggests unusual fitness and congeniality while the plants are growing on the same soil or mound, and so they are often represented together in the work of artists. The pine-needle is peculiarly adaptable for use in decoration of all kinds, the pine-cone and pine-branch and the *tsubaki* blossom and the *tsubaki* leaf are likewise extensively used. In the case of the bamboo there is a suggestion of straightness and grace and also human character in the well-known metaphor

"The bamboo is straight in and hollow!"

by exemplary in Japan. The tree that bears the edible shoots is of a kind and color unlike the common bamboo and the *tsubaki* leaf is broader and thicker and darker in color. In the Kaidoku, by reducing the quantity of the wood ash to one-fifth and doing away with boiling and soaking the cane, a delightful green color is produced that never changes. The bamboo grows to a height of from [illegible] feet in Japan. In the Chinese classic *Shi-King* [illegible] bamboo is mentioned as one of the [illegible] trees that grow in the valley of the Hoai River. In the Japanese classic *Wo-Ka-Sui* (Dwarf Trees) [illegible] bamboo is mentioned as one of the trees which can be grown in a dwarfed form. In the Japanese classic *Kwa-Ki-Ko* (Book of Virtue), all used in allusion to the bamboo. The tree has also been selected for its uprightness and smoothness characteristics. The Japanese admire in a gentleman. In dress-coated manner, bearing and in personal behavior they look upon as the personification of

culiar locality. It is probable that in ancient times a great part of Japan was overgrown with the bamboo.

It is well known that the bamboo does not flourish much in the temperate zones, being a child of the tropics. Some species however have found their way into the colder regions. This tree abounds more particularly in the vicinity affected by the monsoons of Asia, including Japan, the Philippines and India, with some in Australia, Africa, Australia and the islands of the Pacific. Scientific classify the bamboo as a perennial with woody culms, two growing proliferously over all others both east and west, with two periods in July and about 70 in March and South America and 5 in Africa. Japan alone has five distinct families with some 37 species of bamboo. In the island of Nippon the genus a useful bamboo that is somewhat striking. Another species square in the stem, and when young has that it is provided to the west it is provided with a covered sheath by some means. In Formosa there are a species known as the pachyloid bamboo, and in the province of Kiushiu a species of which has a fish like protuberance about six inches long, which shoots out from the roots of the bamboos, and is called the Chinese bamboo. This peculiarity is said to be caused by parasites.

The bamboo is perhaps most of all for the manifold uses it finds in the daily life of the people. There are so many and various that it would be impossible to enumerate them, but it is said that the Japanese derive more than 300 distinct purposes all the way from boat poles to tooth picks. Among kitchen utensils many are made of bamboo; and it forms the shoop for tubs, buckets and barrels. Flowers and birds are made of it. It is also cut finely into use as furniture material. The wood raised Tate of the matting, the sdaVeV is made of bamboo, and also the best bows and arrows. Cups are well shaped from a cut of bamboo the early months of vegetables, fish and small stones cannot enter. Shoots of the roots of the bamboo. Variety of various kinds are made of bamboo. Wicker screens of bamboo is prepared and cradle the household to ready privacy from the passers-by. The bamboo is also used for pipes, and in some of the hill villages a whole different species of water works is laid with bamboo pipe.

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The bamboo is famous most of all for the manifold uses it finds in the daily life of the people. These are so many and varied that it would be impossible to enumerate them, but it is said that the tree serves morn than 300 distinct purposes, all the way from boat poles to tooth picks. Among kitchen utensils many are made of bamboo; and it forms the whoops for tubs, buckets and barrels. Fences of all kinds are made of it. It is also fast coming into use as furniture material. The sweet-voiced flute of the nation, the *shakuhachi*, is made of bamboo, and also the best bows and arrows. On a well shaped beam of bamboo the daily vendor of vegetables, fish and small wares carries over his shoulder the needs of the home. Baskets of various kinds are made of bamboo. Window screens of bamboo keep off the sun and enable the householder to retain privacy from the passer-by. The bamboo is also used for piping, and in some of the hill villages a whole efficient system of water-works is laid with bamboo pipes.

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BAMBOO GROVES OF JAPAN

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JAPANESE TOBACCO FIELDS

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JAPAN'S LADY NICOTINE

By Y. KEMURI

SMOKING is as universal in Japan to-day as in any other country of the world. Wherever one goes, even in the remotest section of the empire the pipe and tobacco are in evidence among all classes and both sexes, though, needless to say, it is much more common among men. The diminutive native pipe which obtained for so many centuries, is fast giving way before the western pipe, which is a furnace in comparison; but so far the more universal habit favours the cigarette. The Japanese may indeed be regarded as inveterate smokers, though as individuals they cannot compare with these western victims of the weed, who consume some six or seven cigars a day. The native pipe was comparatively harmless, since it held no more than a pinch of the light home-grown tobacco, three pipefuls of which were enough for the average smoker; but with the advent of western tobacco habits the consumption is much greater, so that the mind of the entire nation is now almost as much under the influence of nicotine as some western lands. How far this will militate against the development of the Japanese race it is for scientists to say. There is no doubt it is already making its evil effects felt in the arrest of mental and physical development among the young. In many schools if a boy is behind his comrades it may usually be attributed to the cigarette habit.

Tobacco came to Japan very shortly after it was introduced into Europe. Somewhere about the year 1532, during the period of the Ashikaga ascendancy, the Portuguese merchants that came to Nagasaki, brought with them some tobacco, and the Japanese took up the habit with ease. Some fifty or sixty years later the smoking custom had grown to such a degree that it was determined to introduce the plant and grow tobacco in Japan. In the time of the early Tokugawa shouguns the habit was recognized as an evil that threatened the health of the nation; and the authorities, like the worthy King James of England, expressed the opinion that the turning of one's mouth into a smoke funnel was a filthy habit unbecoming a civilized people; and so the ban was placed on tobacco. From the year 1609 to 1615 the government prohibited the production and use of the weed. But the habit by this time had become so ingrained among the the people that the regulation against it was more honoured in the breach than the observance, and the authorities found its prohibition impossible. It was a vice as inveterate as the social evil, and could only be regulated in the same way.

The first devotees of the weed in Japan smoked a kind of cigar introduced by the Portuguese, but in time the pipe was introduced and preferred. The early vendors of tobacco did not sell it cut and ready for consumption, nor yet in figs,

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JAPAN'S LADY NICOTINE

BY W. HEMPHILL

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but in the dry leaf and the smoker had to take it home and cut it for himself. The business, however, so developed that the dealers began to adapt themselves to the demand of the time, and the buyer could then have his tobacco cut for him in the shop. Soon in every town of importance there was to be found a number of long-cut tobacco shops. With the opening of foreign intercourse the Portuguese introduced cigarettes and cut tobacco; and at time went on the government saw that the only way to control the business was to inaugurate a state monopoly, which was accordingly done in 1898 and put in force. Thus the whole of the manufacture of tobacco in Japan is practically in government hands.

The Chinese used pipes for the production of tobacco at Nagasaki in the province of Hizen, Yoshino in Yamato and Hakata in Chikuzen. Pipes of the wood peculiar to that region differed in flavor in the leaf produced in each of these provinces. It is said that in Mikawa the late Emperor always preferred the Satsuma leaf.

The origin of the tiny pipe used for smoking tobacco in Japan is uncertain, but it is supposed that it may have come from China, where it probably was found suitable for smoking opium. It is likely that the first pipes in Japan were metal, as at present, but made from bamboo, resembling after the fashion of the Amoy Chinese opium pipe. The metal pipe which succeeded this was also in use for some time before the introduction of the tobacco plant. There are three varieties of pipes, the Chinese metal, bone or ivory, and the bamboo in imitation of Indian, or all bamboo. The various combinations of tobacco pipe and pouch, some of the latter being in the shape of a gourd, some in the shape of a fish, the scales of which are represented by the leather, and the mouthpiece by the head, while the pipe itself is represented by the body, are all in use. The Japanese smoker, however, is not content with the mere pipe and pouch, but must have a tobacco-box connected by a chain with the pipe. In this box is placed the pipe when not in use, and it is also used as a receptacle for the ashes. Some of these boxes are very elaborate, and are made of lacquer, bronze, silver, and gold, and are inlaid with mother-of-pearl and other ornamental materials. Some of the boxes are made in the form of a bamboo joint, with a piece of bamboo for the cover, and a piece of bamboo for the bottom, the whole being connected by a chain. The pipe is carried in the girdle, and the tobacco-box is suspended from the girdle by a cord, which is passed through a netsuke, or button, at the top of the box. The netsuke is generally a carved figure of ivory, wood, or metal, and is often a work of great artistic merit. The pipe is carried in the girdle, and the tobacco-box is suspended from the girdle by a cord, which is passed through a netsuke, or button, at the top of the box. The netsuke is generally a carved figure of ivory, wood, or metal, and is often a work of great artistic merit. The pipe is carried in the girdle, and the tobacco-box is suspended from the girdle by a cord, which is passed through a netsuke, or button, at the top of the box. The netsuke is generally a carved figure of ivory, wood, or metal, and is often a work of great artistic merit.

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but in the dry leaf, and the smoker had to take it home and cut it for himself. The business, however, so developed that the dealers began to adapt themselves to the demand of the times, and the buyer could then have his tobacco cut up for him in the shop. Soon in every town tobacco stores were to be found. At this time most of the consumption was of home-grown tobacco. With the opening of foreign trade, however, at the beginning of the Meiji era, large imports commenced in cigars, cigarettes and cut tobacco; and as time went on the government saw that the only way to control the business was to inaugurate a state monopoly, which was accordingly done in 1896 and revised in 1901. Since the coming into force of the government monopoly all the leaf grown in Japan is purchased by the government.

The centers most famous for the production of tobacco are Kokubu in the province of Satsuma, Nagasaki in the province of Hizen, Yoshino in Yamato and Hatano in Sagami. Devotees of the weed profess to find quite a different flavour in the leaf produced in each of these provinces. It is said that his Majesty the late Emperor always preferred the Satsuma leaf.

The origin of the tiny pipe used for smoking tobacco in Japan is uncertain, but its shape suggests that it may have come from China, where it probably was found suitable for smoking opium. It is likely that the first pipes in Japan were not metal, as at present, but made from bamboo, something after the fashion of the American corn-cob. The metal pipe, which subsequently came into use, is to some extent a development of the same idea. Through the various periods fashions changed in pipes as in other things. From 1615 to 1623 long stems were in vogue. Some of these went to such extremes that when a nobleman wished to smoke when out for a stroll, his attendant carried one end of his pipe, while he puffed away at the other end. The custom, however, soon proved more fashionable than convenient and fell into disuse. At present the pipe does not exceed twelve inches in length, and most of them are less than this.

The metal of which pipe-bowls and stems in Japan are made is usually brass, or a kind of antimony or Britannia metal, though at first it was limited to iron and brass chiefly. Now-a-days one may see pipes of silver and gold as well. The bowl and stem is subject to every form of carving and decoration that has been used for the adornment of metal. Pipes of gun metal are also very popular.

The smoker carries at his girdle a pipe-case and tobacco pouch something like a spectacle case and purse in appearance, those for women being somewhat more slender than those for men. The pipe case and tobacco pouch are connected by an appropriate cord, with a pretty bead on it, or a *nétsuke*. The material for pipe cases is either bamboo, Chinese wood, horn or ivory, and the pouch is usually of leather, or silk brocade. There are various combinations of tobacco pipe and pouch, some for hanging in the girdle and some for carrying in the sleeve. Labourers usually prefer what is called the *sage* tobacco pouch, while the *samurai* class likes the *koshi-sashi*, and ladies choose the *tamoto-otoshi*. Very often therefore distinctions of class are shown by the kind of tobacco pouch carried.

The bowl and mouthpiece of the native tobacco pipe are connected by a bamboo

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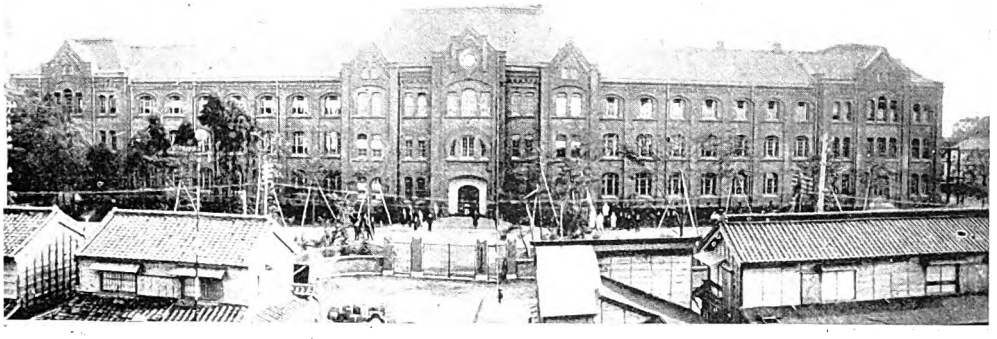

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3

1. IMPERIAL TOBACCO FACTORY AT YODOBASHI, TOKYO
2. DEPARTMENT WHERE TOBACCO FOR THE IMPERIAL HOUSEHOLD IS PREPARED
3. SORTING TOBACCO LEAF

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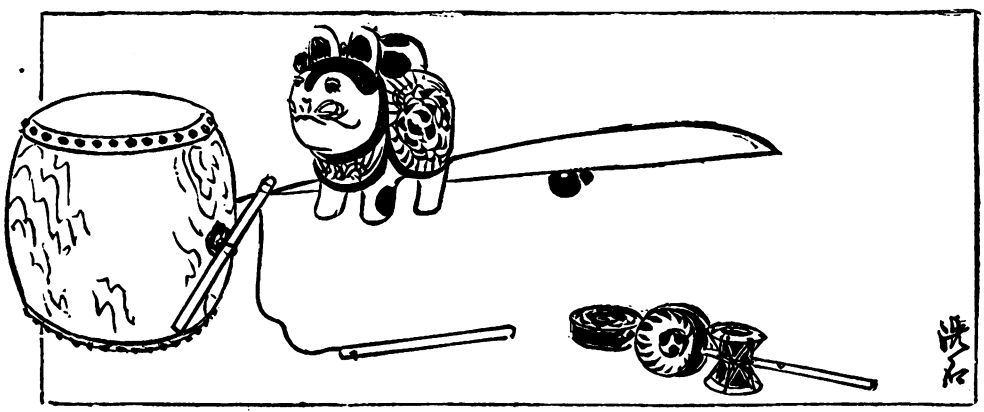
stem, which in time becomes saturated with nicotine and stale juice, and therefore has to be changed. This stem as known as the *randake*. On this account a profession has been created, and a man goes about the street wheeling a small cart or bearing his repair-shop on the ends of a bamboo pole over his shoulders, calling out "Pipe-stems Changed!" In recent years they have invented a new method of cleaning pipes by steam; and now the pipe-stem sellers carry on their cart at tiny steam boiler, the escaping steam from which whistles and advertises them as they go. The boiler is heated by a tiny charcoal furnace beneath, and furnishes hot water for washing and steam for thoroughly cleansing the pipe. When any one has pipes to be attended ty he calls as the pipe-stem seller passes. The latter stops and the pipes are brought out. The bowl of the pipe at the neck is placed in a wooden vice, and the stem is drawn out by holding it with a pincers. Then the mouthpiece is inserted in the vice and the stem drawn out completely. The bowl and mouthpiece are now thoroughly boiled and steam is blown through. The new stem is then prepared and inserted. The bamboo for pipe stems comes from the Hakone mountains, being a particular species, hard and tiny and hollow. To have one's pipe-stem changed costs from two to ten *sen*, according to the quality of the stem, and one *yen* if the stem is of Chinese bamboo.

The Japanese pipe and tobacco pouch are examples of things foreign that have been perfectly Japanized; and to any one at all observant they suggest what will happen in the case of all other importations from outside sources. At first the change appears to the foreigner to be a mere imitation; and in the beginning, perhaps, for the most part it is. But as time goes on the imitation evolves into an adaptation and later the adaptation becomes a something quite Japanese. And this principle applies still more to matters of philosophy and religion than to things concrete.



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stem, which in time becomes saturated with nicotine and vile juice, and therefore has to be changed. The stem is fun on at the mouth. On this account a good deal has been created, and a man can tell about the state of smelling a small case of leaving his tobacco-shop on the ends of a bamboo pole over his shoulder, calling out "Pipestem changed!" In recent years they have invented a new method of cleaning pipes by steam; and now the pipe-stem seller, carry on their cart a tiny steam boiler, the escaping steam from which also acts as a motive power as they go. The boiler is heated by a tiny charcoal furnace beneath, and furnishes hot water for washing and steam for thoroughly cleansing the pipe. When any one has a pipe to be treated by he calls as the pipe-stem seller passes. The inner stops and the pipes are brought out. The bowl of the pipe at the back is placed in a wooden vice, and the stem is drawn out by holding it with a pincers. Then the mouthpiece is inserted in the vice and the stem drawn out completely. The bowl and mouthpiece are now thoroughly boiled and steam is blown through. The now stem is then pushed and inserted. The bamboo for pipe stems comes from the Hakone mountains, being a particular species, hard and tiny and hollow. The Japanese pipe-stem changed costs from two to ten sen, according to the quality of the stem, and can be if the stem is of China or bamboo.

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SPIRIT OF JAPAN

YAMATO-DAMASHII

Spirit of Japan!

Self-surrender, purpose high,

Path thou mark the man,

Learn to live or die:

Life made the Christ-man right.

By Edith A. Sawyer.

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SPIRIT OF JAPAN

(YAMATO-DAMASHII)

Spirit of Japan !

Self-surrender, purpose high

Faith firm mark the man,

Loyal or to live or die ;

Unto such the Christ seems nigh.

In *waka* metre

By Edith A. Sawyer.

Wellesley, Mass. U.S.A.

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A JAPANESE HUMORIST

"B"

SOME time ago we gave an account of Jippensha Ikku, the Japanese Mark Twain, in the pages of the JAPAN MAGAZINE. Another humorist of the Tokugawa era was Shikitei Sanba, who is regarded by his fellow-countrymen as in no way behind Jippensha for keeness of wit and droll richness of humor. As for the latter, all his characters are humorous. They wander about the world indifferent to the passing of time and the responsibilities of life, though put to much disadvantage for their neglect, and represent a type of the devil-may-care order; but the characters in the stories of Sanba are not all buffoons and clowns or elysian tramps. They are not all amusing by any means, and some of them have ideas on life. They are men of old Yedo, and the humor arises from episodes that appear to transpire naturally in the course of life. There are no situations artificially created to make opportunity for the ridiculous and absurd, as in the case of Ikku. Their source of humor lies in the mere incompatabilities of existence. Interest lies as often in their sarcastic wit as in events. True transcriptions they are of the life of old Yedo, most of them. Their satire is for the most part rich without being course. In fact Sanba is on the whole more of a satirist than a comic writer. Dialogues representing all sorts and conditions of people come into his narrative. It is regarded as a defect, however, that his wit is represented more by words than episodes, for the Japanese are readers that prefer action to words.

Sanba was his literary name, but his real name was Kikuchi Taisuke. Sanba's grandfather was a priest of the Tametomo shrine on a small island some miles south of Tokyo. This shrine is dedicated to the famous warrior, Minamoto Tametomo. Sanba, however, was born in Yedo. Even from early youth he gave evidence of literary genius, and at the age of 18 produced his first novel. In order to make a living he studied drugs and opened a pharmacy where he sold more toilet articles than medicine. In this way he got enough to keep the wolf from the door while he devoted his own time to fiction. Once he commenced a new novel he devoted his entire attention to it till finished. He could work only during his periods of inspiration. He had a habit of coining his best hits in expression while in bed, and all that thus occurred to him he at once noted down. In later life he produced whole volumes with astonishing rapidity, often writing for three days and nights without ceasing. Sanba laboured to the end, and in January, 1822, he died where he lived, at Nihonbashi, Yedo. Unlike most of his literary contemporaries he left behind him a snug fortune.

Among the masterpieces of Sanba may be named his *Ukiyo-doko* and *Ukiyo-buro*, the former written in 1812 and consisting

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SPIRIT OF JAPAN

(YAMATO-DAMASHII)

Spirit of Japan !

Self-surrender, purpose high

Faith firm mark the man,

Loyal or to live or die ;

Unto such the Christ seems nigh.

In *waka* metre

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Wellesley, Mass. U.S.A.

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of two volumes, which he took about a year to complete. Among his other volumes are the *Kokon Hyakubaka*, *Hayagawari Mune-no-karakuri* and the *Ningen banji uso-bakari.*

The *Ukiyo-doko,* as the name implies, represents the conversation heard in the typical barber shop of the day, and may be taken as a living picture of the men of that time. Another public place where one could hear all the gossip of the time was the public bath house, where people discussed all that in our time we read about in the newspapers. *Ukiyo-buro* depicts this aspect of Yedo society. The *Kokon Hyakubaka* represents various kinds of fools to be met with in life, among which are included a henpecked husband, and a champion glutton, proud of his distinction. The other volume mentioned above deals with the type of people of who change their ideas to suit the changing times. An amusing picture is drawn of a lazy apprentice who happened to be promoted to a position of supervision and suddenly changed to a strict master scolding all under him for their neglect and indolence, a picture, easily paralelled in all countries. And then in the *Ningen banji uso-bakari* we have a merciless depiction of the various types of hypocrites one meets with in life. One scene is that of two fashionable fellows who went together to view the snow at Mukojima, talking and drinking together, citing poems on snow-viewing and having what was regarded as a conventional good time. Then they return to the city, shivering and freezing over their fires at home, laughing at their folly in having gotten half frozen just to be up to the fashion in going to enjoy snow scenes.

Some of the episodes from the *Ukiyo-buro,* or tales from the bath-house, are reminiscent of similar hypocritical tendencies:

A certain man named Tobihachi, noted for his big talk, went to a bath house, and in the dressing room indulges in loud revelations of his experiences. Once he went on a visit to the province of Echigo, which is noted for plenty of snow." It was at the end of October, "he began," and the snow was piled up to the roofs of the houses. The people of the villages got out from their dwellings through holes pierced through the snow before their doors. In order to go to the neighboring village the traveller had to carry a long pole and a lunch of rice-balls. After proceeding but a short way he usually got buried in the soft snow, and as he struggled he got deeper and deeper; but he did not worry, for he had his rice-balls which he ate at meal times, and after two or three days of it, he managed to dig himself out."

"And did not the traveller freeze to death," interrupted Sanba who was listening to the yarn.

"No," replied Tobihachi, calmly. "Snow is only cold when frozen, but when soft it is not cold."

"But the victim would be smothered!" insisted Sanba.

"Ah," said Tobihachi, "that is why he carries a pole. When he feels himself getting buried and in danger of suffocation, he pushes the pole up through the snow to make a hole for the passage of air, and with this ventilation he can spend the night at the bottom of the hole warmly covered with snow, ready for renewed efforts in the morning. After a few days, if he does not succeed in returning home, a search party goes out to look for him and seeing a pole project-

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ing from the snow they always know where to find the lost one."

"Found?" exclaims Sanba. "But the story seems unfounded!"

Just then another boaster, named Tepposaku, emerged from the bath tub, and put in: "Yes, yes, it is quite true. Now Tobihachi, let me ask you if you ever saw a snow-woman (Yukionna) while you were in Echigo?"

(It may be explained that among the superstitious it has long been believed that the ghost of a woman appears in the snow.)

"No, no," replied Tobihachi, "I did not see it."

"Well, I did," asserted Tepposaku, triumphantly. "I met her one day as I was passing over the Sobui pass where bears and wolves abound."

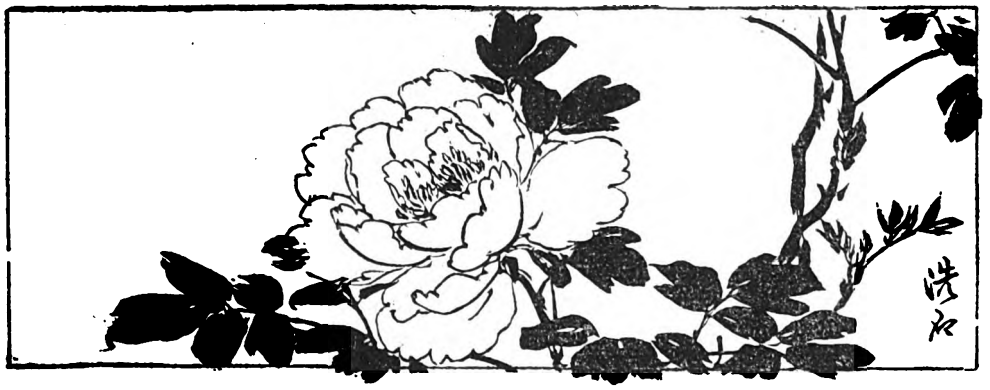
Another patron of the public tub could not accept this story and said: "Now it is well known that in time of deep snow such beasts rarely come out."

"Ah," exclaimed Tepposaku, "that's why it's so terrible. When wild beats come out in the snow it is more awful and dangerous than when they don't!"

"And there was a bamboo jungle there too," continued Tepposaku, "and in it I fought desperately with the snow-woman. Finally I succeeded in strangling her and when I came to myself I was in a pine grove."

"But you said just now it was in a bamboo jungle," interrupted Jikkei who was standing by.

"Yes, I know, but I was mistaken," explained the boaster.



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HOW JAPAN TREATS HER RAILWAY EMPLOYÉS

By TORU HADA

A glance at the treatment meted out to railway employés in Japan may give the difference of day and night between the attitude of the management of the Japanese Government Railway toward the men who are bringing in wealth and the manner under their predecessors, the private companies. In India, as I am informed, the treatment of the native employés is very poor. During the period of private ownership of railways not much was done for the amelioration of labour conditions, and since the nationalization of the railways some important improvements have been made in this direction.

Japan's railway works [illegible] employ no children under [illegible] years of age. Female labour is largely employed in the railway workshops, the number of women employed in the Tokyo workshops alone being about 1,000. In Tokyo, there is a hospital for the railway employés, and physicians are given the opportunity to continue their practice. The hospital staff does not work until [illegible] over, but [illegible] operation and examination of all railway hands so as to prevent illness and physical incapacity. In case of an accident on the line the hospital cars and [illegible] are used to take the local medical men to the place where the accident occurs. The hospital at present has some thirty beds and is treating about [illegible] patients.

Sleeping rooms also have been established in [illegible] the various railway workshops and [illegible] for all employés [illegible] Each sleeping room is provided with [illegible] and [illegible] Tokyo, Osaka, Nagoya, Hiroshima, Moji and Tsuchi [illegible] are [illegible] for workmen. All railway workmen and employés in these localities have access to these rooms and receive the different kinds of [illegible] at a reduction of [illegible] per cent. from the regular [illegible] Imperial Government Railways [illegible] and surgeons all along the [illegible] charged with the [illegible] of accidents and passengers [illegible] emergency medical [illegible] on any [illegible] The [illegible] surgeon to every [illegible] train. Others are being constantly added to the number as [illegible] above.

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By TORU NAGAI

AS the treatment meted out to railway employees affects in an important way the efficiency of any railway system, the attitude of the management of the Japanese Government Railway toward the more than one hundred thousand workmen under their jurisdiction is of much interest as indicating the progress of the nation toward modern methods. During the period of private ownership of railways not so much was done for the amelioration of labour conditions; but since the nationalization of the system some important improvements have been made in this direction. Believing that regular relief works for the benefit of needy or distressed employees and a proper system of sanitation were essential to the efficiency of the national railways, the management at once set about inaugurating the necessary changes. One of the great leaders in this good work has been Mr. Tokonami, recently president of the Imperial Railway Board, who arranged a special department for seeing to the welfare of the sick and injured.

One of the most useful movements was the establishment of the Tokiwa hospital in Tokyo, where all who happen to get injured on the railway, whether passengers or employees, are given the most up-to-date attention and treatment. The hospital staff does not wait until railway men become ill in order to treat them, but keeps up a constant inspection and examination of all railway hands so as to prevent illness and physical incapacity. In case of an accident on the line the hospital once sends out a staff of surgeons and nurses to assist the local medical men in the place where the accident occurs. The hospital at present has some sixty in-patients and is treating about two hundred out-patients.

Surgeries have also been established in connection with the various railway works and repair shops, where first-aid can be efficiently rendered. Such surgeries have already been set up at Shimbashi, Hamamatsu, Yokkaichi, Kobe, Ogura, Takatori, Omiya, Nagano and Tsuchisaki, and five more are under consideration. All railway workmen and officials in the neighbourhood have access to these surgeries and receive the efficient attention of properly qualified medical men. In addition, the Imperial Government Railway retains the services of some 360 physicians and surgeons all along the lines, who are charged with the proper treatment of workmen and passengers who may require medical attention at any time. There is one surgeon to every sixteen miles of track. Others are being constantly added to the number as funds allow.

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Moreover, on all trains of the Japanese government railways there are emergency kits provided, which offer first-aid measures for travellers and workmen; and every station along the route has similar provision for the relief of the injured. Plans are also under way for the establishment of relief bands with baggage equipment for despatch to accidents and places of emergency, especially for preventing epidemics and securing sanitation. All railway officials and train hands are being drilled in first-aid relief measures and other knowledge useful in such work.

Another precautionary measure undertaken by the Imperial Government railways is the establishment of emergency tents at certain places in times of congested traffic, such as happens during army manoeuvres and exhibitions, when accidents are more liable to happen than at other times. The railway also attends to securing good drinking water for passengers at all stations along the line, and provides food and beverages at all the principal stopping places for the convenience of passengers. These booths and drinking places are under constant inspection by railway officials, so that the travelling public may depend upon the quality of anything bought at them.

The regulations of the Imperial Railways preclude the employment of persons suffering from tubercular disease or affections of the eyes. The employees have to undergo a thorough physical examination and the regulations are carefully enforced, both for the efficiency of the system and the protection of the travelling public. In order to promote knowledge of hygiene special teachers and lecturers are employed by the Imperial Railway Board, who go from place to place holding classes for instruction among employees. Sanitation and hygienic associations are organized and pamphlets are distributed among those engaged in railroad service. In this way efficient information is circulated among the workmen in regard to both public and personal hygiene.

In the 24 railway workshops of the nation there are some 18,000 employees, about 2 per cent of the total hands employed in the service. But the regulations with regard to care of health and prevention of accidents are carefully enforced, with excellent results.

Among the hands employed on the Imperial Government railways there are various Relief Associations for the benefit of the men and their families. All who are connected with the service are members of some one of these associations. In case of sickness, accident or permanent disablement these associations look after the member affected, and see that prompt relief is obtained. For the aged and infirm this relief comes in the form of an insurance or pension. If a member withdraws from the association all he pays in is refunded. The rule is for each member to pay into the funds of the association 3 per cent of his wages or salary per month, while the railway pays some 2 per cent more, so that the total contribution is 5 per cent of a man's wage or salary. One per cent of the fund thus paid in is retained for accident relief, and the remaining 4 per cent is reserved for disablement, old age, or death. At present in the treasury of the associations there is a fund of over 2,000,000 *yen*, and the organization is quite prosperous. It acts as a sort of accident insurance and old age pension combined, and the railway men find it ample for their needs. There are some

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Another provision measure under
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railways is the establishment of emergency
[illegible] special trains, such as hospital
[illegible] ambulance trains, [illegible]
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defects in the arrangement that have to be remedied. At present the one per cent of salary paid in is often not sufficient, as accidents are quite numerous. The death and old age pensions are modeled too much after the form of insurance companies with the result that the younger men who have been members only a short time, often receive death relief funds for their families, while men who have been in the service a great many years, are not able to receive an amount equal to what they deserve. These defects will be obviated in time. The number of those receiving relief on account of injury amount to some 12,000 a year, 1,000 of whom are from work shops. Thus about 8o4 out of every 1,000 injuries are in workshops. The money expended on treatment of injuries amounts to some 6o,000 yen annually, and the amount paid out from the relief funds comes to about 17,000 yen. The sum paid out for death insurance and old age pensions reaches only 1,000 yen a year, while refundment comes as much as 100,000 a year. Out of an average of 800 deaths annually among railway men, only 140 are due to accident, the rest being due to illness and disease. Thus about 31 per cent of deaths are due to unnatural causes, including an average of seven suicides. Of the remaining 69 per cent 30 per cent are due to illness in their families, while men who have been in the service a great many years, are not able to receive an amount equal to what they deserve. These defects will be obviated in time. The number of those receiving relief on account of injury amount to some 12,000 a year, 1,000 of whom are from work shops. Thus about 804 out of every 1,000 injuries are in workshops. The money expended on treatment of injuries amounts to some 60

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Special attention is now being devoted to the cause and prevention of injury. The men using machinery and otherwise employed in places of great responsibility and danger are being trained to greater carefullness and caution.

Railway men also have coöperative societies where they can make their regular purchases cheaper than at ordinary shops. They also in the same way provide evenings of entertainment for themselves and their families with wrestling matches and moving-picture shows. The management of the railway system pays close attention to the life and ways of the employees, encouraging them to habits of thrift, housing and lodging them decently and lending them the means of carrying them over crucial periods in their lives, and by a system of rewards strives to promote their moral and material welfare. Nor are such important questions as hours of labour and wages ignored. Everything that affects the moral, spiritual, intellectual and social improvement of the railway man receives the earnest consideration of the management; and no effort will be spared as time goes on to make the Japanese railway hand as efficient and happy as any other class of service.

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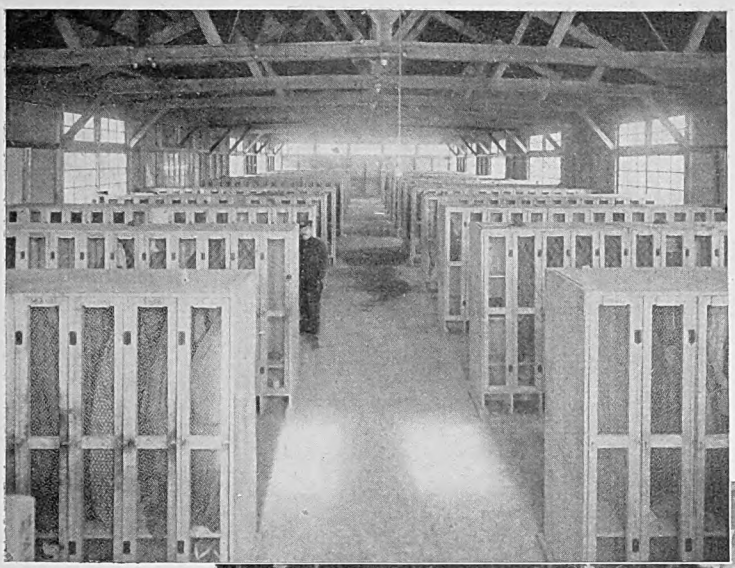

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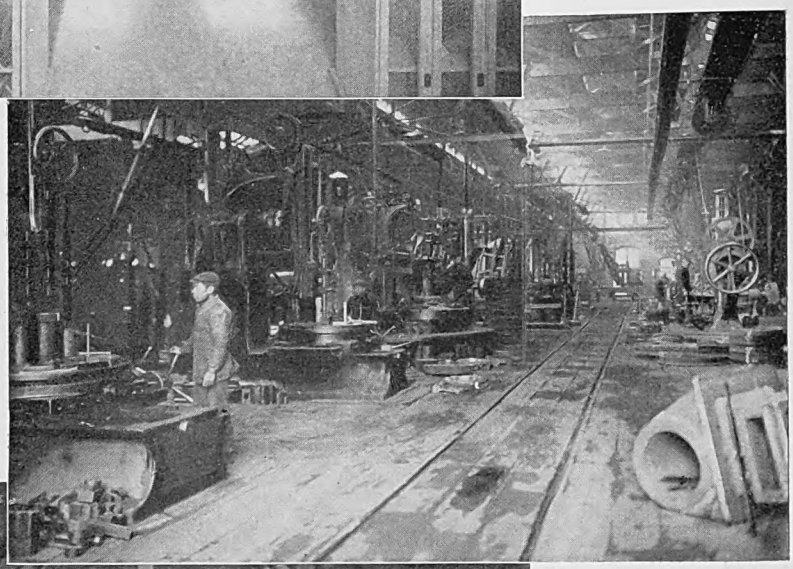

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1. LOCKERS FOR MEN AT IMPERIAL RAILWAY WORKS
2. ONE OF THE RAILWAY MACHINE SHOPS
3. MEN'S LUNCH ROOM, IMPERIAL RAILWAY SHOPS

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INDUSTRIAL PROGRESS OF JAPAN

SEIICHI TEJIMA

(TOKYO HIGHER TECHNICAL COLLEGE)

DURING the more than forty years that have elapsed since Japan introduced western methods of manufacture and industry the progress attained by the nation has been nothing short of wonderful in every way, especially in the direction of industrial development. Over all our larger centers of pupulation today the sky is darkened with the volume of smoke rising from factories of various kinds, and even up among the mountains activity is in evidence with the rapid appearance of hydro-electric power plants for the supply of surrounding cities. The latest statistics show that Japan now has some 14,228 factories employing on an average of 793,385 workmen a day. These figures represent 6,879 more factories than were in operation ten years ago and 360,072 more employes, involving an immense development of industry.

Among the more remarkable evidences of progress is the rapidity with which hand-machinery and labour are giving way to motive power machinery. In weaving circles the hand-loom still prevails to great extent, but even here the tendency to adopt more modern methods is everywhere marked. This is especially so in cotton and silk weaving. In other branches of industry manual operation is also fast giving way before the invitable machine. The tendency is accelerated by the fact that wages are constantly increasing, and the machine is being found cheaper than hand labour. The electric motor, for instance, can do more work than the labourer, and in the long run at less outlay. And in a country like Japan, where water power is plentiful, the possibilities of facility for electric power are inexhaustible. When all our countless streams and waterfalls are turned to account in this way the future of industry in Japan will be immeasurable.

With the rise of machinery and big factories the necessity of government supervision becomes more and more pressing. In the days of small factories and hand labour the need was not so much felt, although conditions even then were not all that they should have been. The present looseness is as bad for the workman as for the employer, since neither is abound by any law or regulation for the other's good. Everything is left dependent on free-will, and both capital and labour can do what seems right in their own eyes. But with the increasing expansion of industrial organization and the growth of international industry the antiquated hermit system of

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INDUSTRIAL PROGRESS OF JAPAN

SHICHI TERIMA

(Vice-Director Tokyo Observatory)

DURING the more than forty years that have elapsed since Japan burst into a full modern mode of commerce and industry the progress attained by the land is thought worthy of wonder and admiration by the people of other countries, especially in the whole of Europe. A decade ago, on the occasion of the celebration of the twenty-fifth anniversary of the reign of the present Emperor, the progress of Japan during the quarter of a century was the subject of many articles in the newspapers and magazines of Europe and America. Many of these articles were written by persons who had visited Japan a few years before the celebration, and who had seen the country in the midst of the rapid changes which were then taking place. Those articles were, therefore, based on personal observation, and were, in consequence, more interesting than the articles written by persons who had visited Japan only once, and long ago, and who were describing the country from memory. Now, twenty-five years after the celebration of the twenty-fifth anniversary of the reign of the present Emperor, many persons who have visited Japan during the past few years are writing articles about the progress of the country during the past twenty-five years, and these articles are, of course, based on personal observation. Those who have visited Japan during the past twenty-five years, and who have seen the country in the midst of the changes which have been taking place during that period, are in a position to write articles which are more interesting than those written by persons who visited Japan only once, and long ago, and who are

Japan must reform and adopt the most modern way of conducting capital and labour.

The necessary commercialization of industry in Japan is showing marked development, and the result is an ever-increasing subdivision of labour with production of finer cotton materials. The silk industry will soon be altogether in the hands of a few capitalists. Everything in connection with the industry is now carried out on a more extensive scale, so that competition from new and rising companies is almost impossible. This unification of capital together with instalment of the latest machinery has forced specialization among factory hands, every worker being obliged to know how to do one thing well. Under the old system a few hands did the whole thing. There was little or no emphasis on division of labour. The same hand that did the spinning, also did the weaving. But it is no longer so. The new factory system has done away with these primitive conditions. All factories now work in the same way, using the same machinery and turning out the same goods, and all hands employed in these big cotton and silk mills have to work accordingly.

The present tendency, therefore, gives every opportunity for the evolution of the expert. Such a man will always rise to the top and have the management of his less capable fellow-workmen. He should have not only a full knowledge of the condition and the method required in Japan but of all that pertains to the same industry in Europe and America. He should therefore be able to read technical and trade magazines published in Europe and America as well as the useful books published in those countries dealing with the intricacies of the industry in which he is most interested. This means that the Japan-to-be has to learn a much more thorough education than it possessed in the past. It will have to train European experts and foreign workers as well as Japanese. All of which shows the importance of the English language in our schools and colleges, since it is the official key by which Japan can unlock the secrets of most foreign knowledge.

The expert, moreover, must be able to manage his men. To have labourers do their full share efficiently and efficiently the expert must win them so that they can have full confidence in his wisdom, judgment and justice. He must above all things be a man of great common sense and sympathy, maintaining his proper authority and dignity and yet not keeping above his position and his duty.

It is also feasible that we should have many familiarity with the economics of the industry, especially as regard prices of materials and sales, as well as the conditions of market at home and abroad.

It is for the production of such experts that the school or which I have the honour to preside, was established by the Imperial government. Opened in 1881 its first graduates were at about 22 years age. There are now over 1,100 graduates who passed through the Higher Technical College. Have contributed to the industrial development of Japan would be hard to say, but undoubtedly their part in [illegible] has been considerable or insignificant, [illegible] in our [illegible] and industry [illegible] always made their mark. [illegible] are [illegible] directors of [illegible] companies, and almost [illegible] [illegible] among

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Japan must reform and adopt the most modern way of controlling capital and labour.

The tendency toward centralization of industry in Japan is showing a marked development; and the result is an emphatic specialization and division of labour with unification of kind in output. The big cotton interests are amalgamating and that industry will soon be altogether in the hands of a few capitalists. Everything in connection with the industry is now carried out on a more extensive scale, so that competition from new and rising companies is almost impossible. This unification of capital together with instalment of the latest machinery has forced specialization among factory hands, every worker being obliged to know how to do one thing well. Under the old system a few hands did the whole thing. There was little or no emphasis on division of labour. The same hand that did the spinning, also did the weaving. But it is no longer so. The new factory system has done away with these primitive conditions. All factories now work in the same way, using the same machinery and turning out the same goods, and all hands employed in these big cotton and silk mills have to work accordingly.

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The expert, moreover, must be able to manage his men. To have labourers do their task cheerfully and efficiently the expert must win them so that they can have full confidence in his wisdom, judgment and justice. He must above all things be a man of great common sense and sympathy, maintaining his proper authority and dignity and yet not being above his position and his duty.

It is also desirable that he should have every familiarity with the economics of the industry, especially as regards prices of materials and sales, as well as the conditions of markets at home and abroad.

It is for the production of such experts that the school over which I have the honour to preside, was established by the Imperial government. Opened in 1881 its first graduates went out about 33 years ago. Some of these men are now about fifty years of age. How much the men who passed through the Higher Technical College, have contributed to the industrial development of Japan would be hard to say, but undoubtedly their part in it has not been either small or insignificant. As experts in arts and crafts and industry they have always made their mark. Many of them are to-day directors of prosperous private companies, and almost every big factory includes them among

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its experts, where they have control of many hundreds of employes.

Not least among the factors that have contributed to their success has been my policy of laying great emphasis on moral character. With me the expert must first of all be a man, and then a workman. If he cannot prove himself a man he will do little as a workman. Our nation is at present passing through a transition stage morally as well as industrially. Everything is changing, and revolution in thought and method is in the air. In the midst of this transformation there is often chaos, and a confusion of the good and bad. False values rise and some are deceived. We have the simple life side by side with parading luxury and extravagance. Narrow egotism and individualism are unblushingly face to face with the old Confucianism and Shintoism, with religion and philosophy striving to mediate between them. We have in fact all the theories and isms of the west with little of western experience, and are, therefore, passing through a period of danger and difficulty socially as well as industrially. In politics the confusion is even worse. In the midst of this chaos I am striving to give my students a light that may guide them through the darkness. It is a light based on the wisdom of the ages; the best that I have learned from the wisest men of both east and west. The chief aim of civilization is the development of manhood: high and noble personality. The true man must live for the benefit of society, and he cannot do that unless he is a true man personally. This is the goal toward which I ever guide the men who come under me. It is as necessary for their success as experts in the industrial life of Japan as for their personal happiness in private life. The greatest weakness apparent among my pupils is their love of theory without regard to practice, but I presume *that* evil is as human as it is Japanese. However, I always point out to them the danger of theory without practice, which, like uninvested capital, is fatal in the end.

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its experts, where they have control of many hundreds of employés.

Not least among the factors that have contributed to their success has been my policy of laying great emphasis on moral character. With me the expert must first of all be a man, and then a workman. If he cannot prove himself a man he will do little as a workman. Our nation is at present passing through a transition stage morally as well as industrially. Everything is changing, and revolution in thought and method is in the air. In the midst of this transformation there is often chaos, and a confusion of the good and bad. False values rise and some are deceived. We have the simple life side by side with paralysing luxury and extravagance. Narrow egotism and individualism are unhesitatingly face to face with the old Confucianism and Shintoism, with religion and philosophy striving to mediate between them. We have in fact all the theories and aims of the west with little of western experience, and are, therefore, passing through a period of danger and difficulty socially as well as industrially. In politics the confusion is even worse. In the midst of this chaos I am striving to give my students a light that may guide them through the darkness. It is a light based on the wisdom of the ages: the best that I have learned from the wisest men of both east and west. The chief aim of civilization is the development of manhood: high and noble personality. The true man must live for the benefit of society, and he cannot do that unless he is a true man personally. This is the goal toward which I ever guide the men who come under me. It is as necessary for their success as experts in the industrial life of Japan as for their personal happiness in private life. The greatest weakness apparent among my pupils is their love of theory without regard to practice, but I presume this evil is as human as it is Japanese. However, I always point out to them the danger of theory *without* practice, while, like uninvested capital, it is dead in the end.

FISHING: OLD AND NEW

by Y. NAMIKAWA

SURROUNDED as Japan is by seas rich and immensely valuable in fishing, naturally ready to supply cheap food to a vast and constantly increasing population, the fishing industry becomes one of the most important in the whole country. It is safe to say that the Japanese are a more expert fisherman in the world, and with the exception of Great Britain there is no country where a greater variety of fish from the sea than Japan. Fishing is so much developed among the entire calling of many and there is hardly a village on the coast where fish have not been made by the use of diverse methods and in most cases the fisherman is the owner of the vessel he uses. There is a wholesome sort of free and easy spirit among most fishermen, and they seem to be more contented to appear willing to leave the dangers of fishermen's life behind. Consequently the industry is left largely in the hands of those born to it. And they are not too poor to afford the luxury of a modern fishing outfit.

The only hindrance to the industry as organized in Japanese waters, the fishing communities have been accused to the responsibility of complying with it, and there is every indication of a revolution in the industry. The word finds of trawling as yet in vogue are what is known as "beam trawling," and the "Otter trawl" is used after the invention. The latter is operated on the principle of the [illegible]

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FISHING: OLD AND NEW

By Y. NANIGASHI

SURROUNDED as Japan is by extensive and immensely valuable fishing grounds, ready to supply cheap food to a vast and constantly increasing population, the fishing industry becomes one of the most important in the whole empire. It is safe to say that the Japanese are the most expert fishermen in the world, and with the exception of Great Britain there is no country reaps a greater harvest from the sea than Japan. Fishing must be ranked among the oldest callings of man; and though methods of taking the fish have changed greatly in other lands, the Japanese fisherman to a very large extent still retains his old ways. The government has done much to bring about improved methods by establishing fishery schools and teaching modern methods of catching and curing fish, yet the people for the most part cling to their old habits. While some of the native methods are extremely ingenious and successful so far as they go, there is no hope of their being able to compete with modern contrivances; and those who have been able to gather enough capital to command a modern fishing outfit have created no small commotion among their less fortunate fellows in the fishing industry. But the new methods must prevail if the ever increasing demand for fish is to be adequately supplied.

Since the difficulty is in finding sufficient capital to invest in modern apparatus one may well ask how it is that capitalists cannot be found ready to take up so promising and profitable a business as fishing? There are various reasons for present conditions. The fisher's life is a vocation that has long pertained to a class. It has been followed by them for immemorial generations, and few outside those born to it have either the genius or the hardihood to face its difficulties. Fishing is regarded as the most dangerous of all vocations, and there is some ground for the conviction. Storms are specially frequent on the Japanese coasts. There is hardly a week that the newspapers are not made interesting by tales of disaster at sea, and in most cases the fisherman is the hero or the victim or both. There is a wholesome fear of the great deep in the minds of most people. Only those accustomed to it appear willing to face the dangers a fisherman's life involves. Consequently the business is left largely in the hands of those born to it. And they are as a rule too poor to afford the luxury of a modern fishing outfit.

Recently, however, the trawler has appeared in Japanese waters; the fishing communities have been aroused to the impossibility of competing with it and there is every indication of a revolution in the industry. The two kinds of trawling as yet in vogue are what is known as "beam trawling" and the "Ottar trawl." named after the inventor. The latter is somewhat on the principle of a kite. Two boards on either side of the net

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cause it to spread as they meet the resistance of the water when the steamer is propelled; and thus the net is drawn along for four or five hours, after which the net is closed after the manner of a seine, enveloping the contents.

When the trawl ship first appeared in Japan it was not a success, as knowledge of how to operate it was so very imperfect that the catch was unequal to the labour and trouble involved. Not until foreign fishermen were imported to teach the proper use of the trawl did it prove as profitable as in western countries. The Japanese fisherman then began to realize to some extent the immense difference between the new method and the old. Another great advantage was its comparative safety. The steam trawler was not so vulnerable to sudden storms as the native fishing boat. The government also granted fishing bounties to encourage deep sea trawling, and this did much to extend the adoption of the more modern method. Yet of the innumerable fishing craft that daily colour the seascape around the long coast of Japan only 130 are trawlers. But even that many means much when one considers the brief space since there were none at all. However the interest in the new way of taking fish is now so intense and extensive that the government has thought it unnecessary longer to continue subsidizing the enterprise, and in time it is bound to become almost universal.

It is not all smooth sailing, however. The number who can afford trawlers compared with the thousands who cannot, is so small that there is much unpleasant feeling over the competition created, and in some ways there is indication of danger ahead. In fact the poorer fishermen are crying out for the suppression of the trawler, which can sweep in among them and rake the sea leaving nothing for their insignificant tackle to take. This has led to the trawlers being banished to grounds not occupied by the old-method fishers. Yet the cry for the suppession of the trawler continues unabated. The fact that some of the trawlers have proved inimical to submarine cables is also exciting official wrath against them. This, together with the fact of its proving a sort of "Standard Oil octopus" to the smaller fishermen, is proving a serious difficulty to the capitalists investing in trawl fisheries. The authorities have established a boundry separating the trawlers from the coast fisheries, and owing to increasing complaint on the part of the coast fishermen the limit has been contstantly undergoing contraction, until now the trawler has to keep at a great distance. As in the case of the seal fisheries of the north, the crews of the trawlers are tempted to encroach on the preserves of the small fishermen when prospects are good in that direction and no one is on guard. The trawlers on their part are now complaining loudly that the restrictions placed on them in respect to fishing grounds involve unnecessary hardship and constitute an injustice that amounts to serious damage, and should be removed. When accused of violating the imposed boundries the trawlers claim pardon on the ground of ignorance of the exact limit of such boundry: the violation was unconscious.

The capitalists naturally have small sympathy with the complaints of the smaller fishermen. They say the latter are only concerned with making a mere living, and do nothing for the development of the nation's fishing industries. They add nothing to the national wealth,

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cause it to spread as they used the use of the *mule* when the *donkey* is spreading; and thus it is a human sloop for four or five hours, during which time it is closed after the manner of a sheep, enveloping the contents.

When the naval ship first appeared in Japan it was a success, as in every country it was to operate it was so easy to see that the result was unequal to the labour and trouble involved. Not until foreign fishermen were in the habit of the proper use of the naval did it prove remunerable. In the same manner the Japanese fail more than negro to realize to some extent the relative difference between the naval method and the old. Another great advantage was its comparative safety. The steam launch was not so variable to sudden changes as the native fishing boat. The governments also gave a good fishing location to encourage the foreign naval idea and to extend the development of the modern method. Yet of the numerous fishing craft that daily ply are there around the long coast of Japan only two are foreign. One can find among them all which one contains the half dozen above the other. Here is where the interest in the new style of fishing is now centered and it is due that the government should encourage and foster it in these days of its being introduced.

It is not all smooth sailing, however. The premier who can afford to take compared with the thousands who cannot, so small that there is much temptation fishing over the completion created, and because many there is indifference of display to it. In fact the poorer fishermen are crying out for the suppression of the

trawler which competes most stoutly. This the sound of the trawler does produce is beyond dispute and is also exciting official wrath to a high degree. This together with the use of preceding years of "Hundred Oil" to stun the fishermen, is proving a real difficulty to the possibility of the naval fishery. The following have established a monopoly regarding the various fishing the coast fisheries, and only a few being complaints on the part of the coast fishermen the fish have been constantly undergoing contraction, until now the trawling have to keep at a great distance. At the case of the coast if before of the trawlers the engine of the trawlers are employed exclusively on the provinces of the small fishermen along the coast, so that the fish directly and no one else can obtain them. The trawlers on their part are in a complaint that they the fishermen permitted on them to regard to fishing grounds, and in fact the fishermen complain that they are not allowed to fish in the vicinity of the trawlers, and that the fish are driven away by the vibration of the engine: the trawlers were ordered to remove from the vicinity of the coast fishermen.

The cephalopus generally have found sympathy with the complaints of the smaller fishermen. They say the trawlers are only concerned with making money, and do not care for the effects of the fishing upon the fish of the future. They add nothing to the natural wealth

while the trawlers have immense catches of fish which not only supply the demand but bring in much money. It is a question, however, whether the more exciting of one's living in a kind of compact population, is not to be regarded as a valuable prevention of poverty if not a positive source of wealth. No source of opposition will prevent the best method from ultimately prevailing. It is true some difficulty does here arise in all trades where new and improved methods have appeared and inevitably driven out those antiquated and unprofitable. This is simply the old story of the machine smashing the prospects of the hand worker; and the result is always the same: the sheer of the hand must give way to the more rational and scientific system of the machine. No doubt in a few more years fishing in Japanese waters will have attained the same modern development as in British and American waters; and the smaller fishermen will have to emigrate or be driven into other occupations. Some of them will doubtless profess the art of the tunnel fishing by trolling spoon lines, such as gaffing mackerel and sprats and so on.

It seems a pity to study the old methods of fishing disappear. They certainly show much more ingenuity and art than the more mechanical methods of the modern trawler. Fishing in Japan is characterized by greater diversity of output than in almost any other country; for it comprises all the climatic conditions from the tropic to the arctic. On the other hand the country shows no great development of any particular fishery, such as the salmon fisheries of the west. Her herring fisheries are perhaps carried out on a greater scale than any other line of marine enterprise. For the more interesting phase of the business is the utilizing by-products and diversity in tools and implements as well as in modes of fishing, which will ever remain a monument to the ability of the Japanese fishermen in coping with the difficulties of the operation. Those not disposed to cross it Japanese with any great degree of inventive faculty would do well to study the inventions of the native fisherman.

The ever increasing difficulties of the fishing industry are reducing the fishing population. A few years ago the number engaged in the harvest of the sea was over a million, whereas now is a little over two. The headlines of the newspapers are very discouraging nearly a thousand boats a year being lost or disposed with more than a thousand casualties. Though the annual value of the catch is of a value practically equal to the annual value of rice, it amounts to an average over [illegible]

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while the trawlers have immense catches of fish which not only supply the demand but bring in much money. It is a question, however, whether the mere making of one's living in a land of congested population, is not to be regarded as a valuable prevention of poverty if not a positive source of wealth. No amount of opposition will prevent the best method from ultimately prevailing. It is the same difficulty that has arisen in all lands where new and improved methods have appeared and inevitably driven out those antiquated and unprofitable. It is simply the old story of the machine invading the preserves of the hand-worker; and the result is always the same: the labour of the hand must give way to the more efficient and expeditious method of the machine. No doubt in a few more years fishing in Japanese waters will have attained the same modern development as in British and American waters; and the smaller fishermen will have to acquiesce or be driven into other occupations. Some of them will doubtless relieve the strain of the transition by taking up side-lines, such as gathering seaweed, sea shells and so on.

In some ways we shall be sorry to see the old methods of fishing disappear. They certainly show much more ingenuity and art than the more mechanical methods of the modern trawler. Fishery in Japan is characterized by greater diversity of output than in almost any other country; for it comprises all the climatic conditions from the tropic to the arctic. On the other hand the country shows no great development of any particular fishery, such as the salmon fisheries of the west. Her herring fisheries are perhaps carried out on a greater scale than any other line of marine enterprise. But the more interesting phase of the business is the striking ingenuity and diversity in tools and implements as well as in modes of fishing, which will ever remain a monument to the ability of the Japanese fisherman in coping with the difficulties of the operation. Those not disposed to credit the Japanese with any great degree of inventive faculty would do well to study the inventions of the native toiler of the tea.

The ever increasing difficulties of the fishing industry are reducing the fishing population. A few years ago the number engaged in the harvest of the sea was over a million, whereas now is a little over 800,000. The hardships of the sea, too, are very discouraging, nearly a thousand boats a year being lost or destroyed with more than a thousand casualties. Though the annual value of the catch and of marine products secured is over a hundred millions, it amounts to an average of only 65 *yen* a boat, with an average crew of five.

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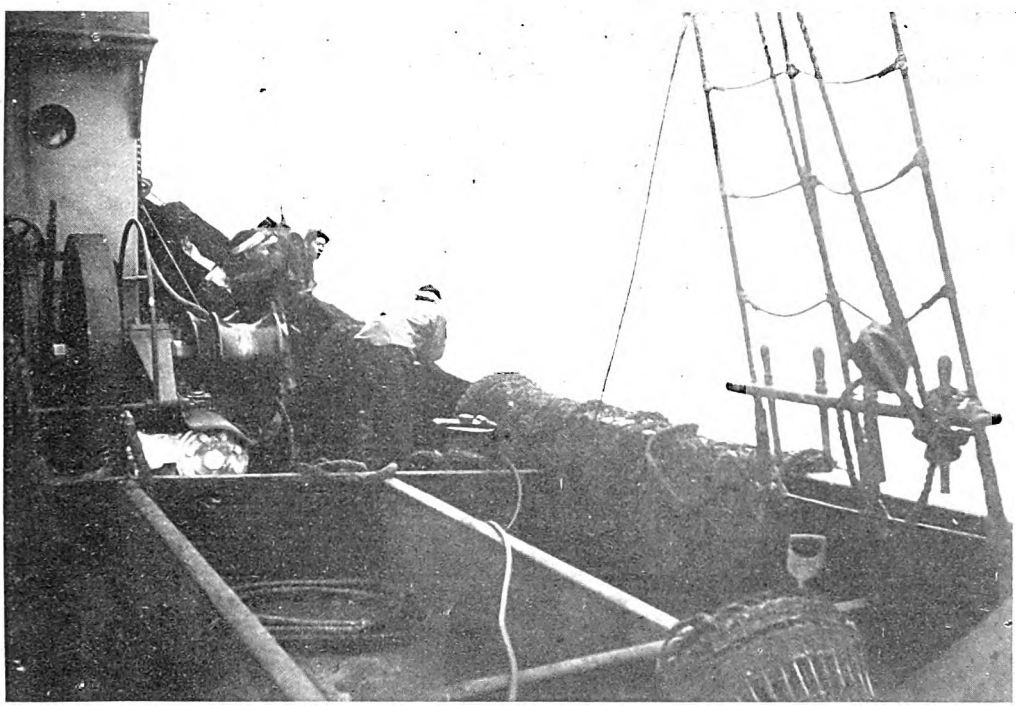

THE EASE OF THE NEW METHOD

TRAWL STEAMERS HARVESTING

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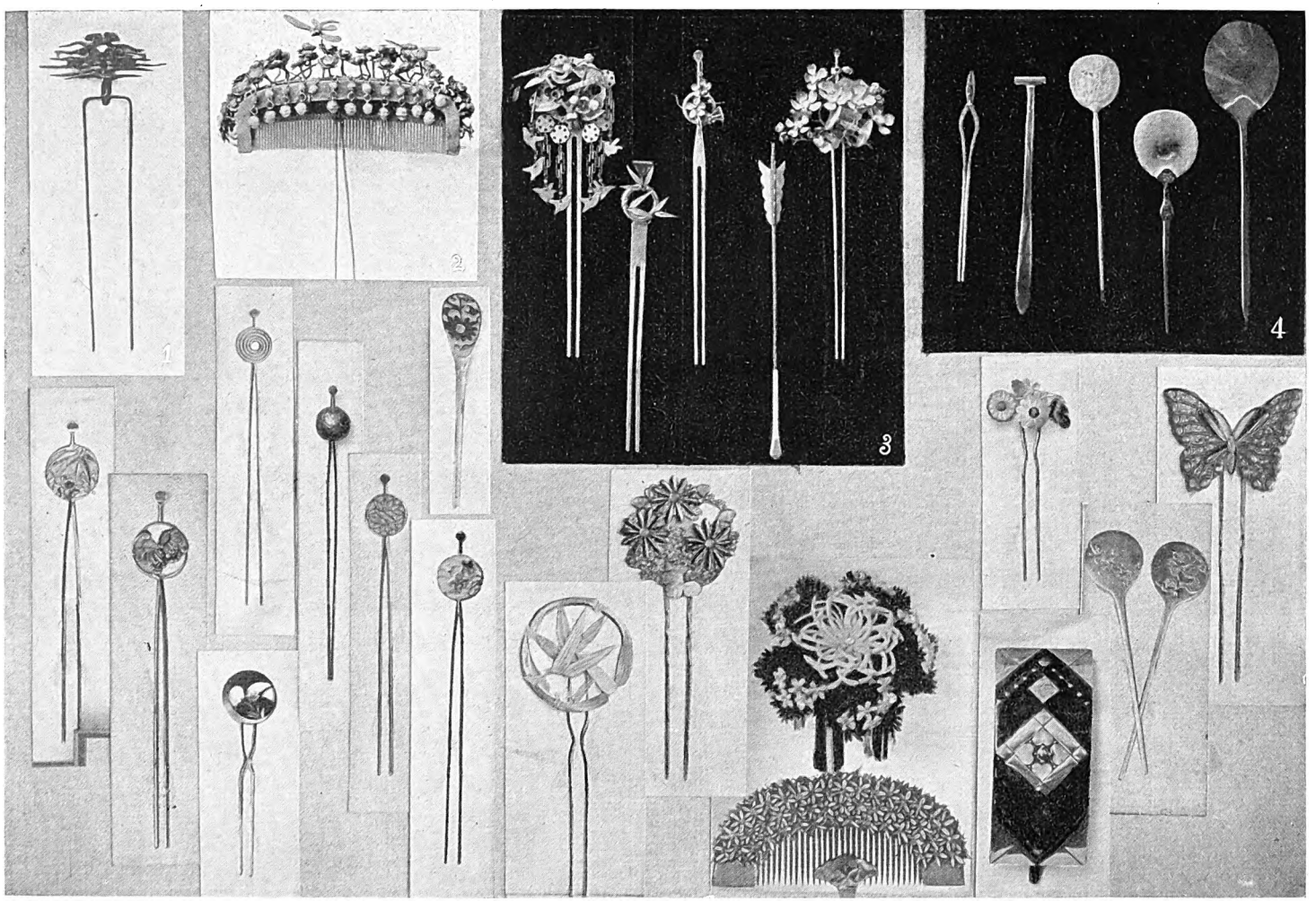

UPPER LEFT CORNER: (1) A KANZASHI WORN BY THE EMPRESS KOKEN, NOW IN THE IMPERIAL MUSEUM. NEXT, UPPER ROW: KANZASHI OF THE TOKUGAWA PERIOD, INCLUDING THOSE AT LOWER RIGHT HAND CORNER (2, 3, 4). THE REST ARE TYPES OF KANZASHI USED IN THE MEIJI PERIOD

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KANZASHI

(HAIR ORNAMENTS)

AT what date the women of Japan began to bind up the hair, and use pins to keep it in place, is not now known, but there are evidences of the custom for more than a thousand years. The comb and the hair-pin appear to have been in use from the time of the first mention of the custom ; and it is probable that the hair-pin soon became ornamental as well as useful. At the Horyuji temple at Nara there is preserved a silver *kanzashi* which belonged to the Empress Koken. This hair-pin is evidently designed more for use than for ornament, and was well adapted to fastening up the hair on the top of the head, a fashion still in vogue. It is in fact not very unlike the European hair-pin of modern times. It is perhaps more like a hat-pin than a hair-pin, from a modern point of view. During the Nara period, that is from the seventh to the twelfth century, it seems to have been a custom of the upper classes alone to dress the hair in top-knots. In this connection *kanzashi* of gold and silver were in common use. The middle and lower classes of society did not bind the hair on the crown of the head, and consequently had no use for *kanzashi.* But they were not below craving for hair ornaments, and for this purpose were wont to adorn their tresses with natural flowers and with leaves of the maple tree. In the *Manyoshu*, the oldest anthology of Japanese poetry, there are various references to the use of natural flowers as ornaments for the hair. Even after the Nara period it seems probable that the use of artifical *kanzashi* was confined largely to the upper classes, chiefly to the ladies of the Imperial Court and the wives of the nobles. During the Heian era, from the eighth to the eleventh century, many or most of the ladies wore flowing hair, tied back from the face and ornamented with flowers or leaves. This use appears to have prevailed for several centuries. Not until the seventeenth century does the use of *kanzashi* again come into general vogue. At that time many Chinese customs were introduced; and among them was the custom of having a little scoop for cleaning the ears attached to a hair-pin. Whether the new invention was originally an ear-cleaner and stuck in the hair merely for preservation, much as men stick a pencil now a days behind the ear for safe-keeping, or whether it was from the first a hair-pin to which the ear-scoop was added later, we have no means of knowing, but it introduced a habit of very questionable taste. There are certain facts which suggest that its use as an ear-scoop was of prime importance; for the original instrument had but one stem with the tiny spoon on one end and the other like a signle pin for sticking in the hair. Not until later did it assume a double stem like the modern hair-pin. Then in addition to the scoop at the upper extremity there came to be some or t of ornament inserted between the scoop and the crotch of the fork, such as a flower or leaf.

By this time the making of *kanzashi* was quite a trade; and he who could

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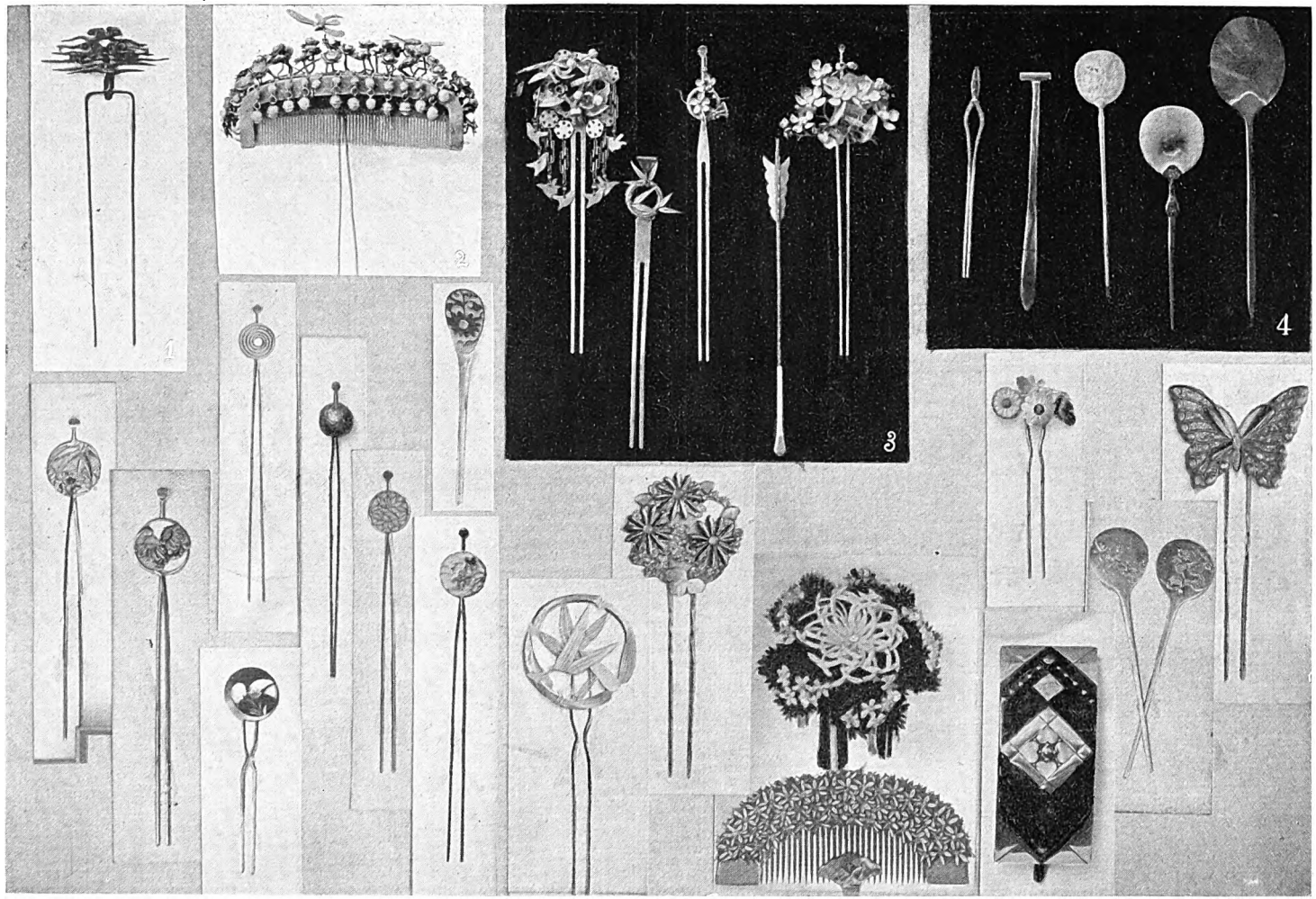

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(HAIR ORNAMENTS)

AT what date the women of Japan began to bind up the hair, and use pins to keep it in place, is not now known, but there are evidences of the custom for more than a thousand years. The comb and the hair-pin appear to have been in use from the time of the first mention of the custom ; and it is probable that the hair-pin soon became ornamental as well as useful. At the Horyuji temple at Nara there is preserved a silver *kanzashi* which belonged to the Empress Koken. This hair-pin is evidently designed more for use than for ornament, and was well adapted to fastening up the hair on the top of the head, a fashion still in vogue. It is in fact not very unlike the European hair-pin of modern times. It is perhaps more like a hat-pin than a hair-pin, from a modern point of view. During the Nara period, that is from the seventh to the twelfth century, it seems to have been a custom of the upper classes alone to dress the hair in top-knots. In this connection *kanzashi* of gold and silver were in common use. The middle and lower classes of society did not bind the hair on the crown of the head, and consequently had no use for *kanzashi*. But they were not below craving for hair ornaments, and for this purpose were wont to adorn their tresses with natural flowers and with leaves of the maple tree. In the *Manyoshu*, the oldest anthology of Japanese poetry, there are various references to the use of natural flowers as ornaments for the hair. Even after the Nara period it seems probable that the use of artifical *kanzashi* was confined largely to the upper classes, chiefly to the ladies of the Imperial Court and the wives of the nobles. During the Heian era, from the eighth to the eleventh century, many or most of the ladies wore flowing hair, tied back from the face and ornamented with flowers or leaves. This use appears to have prevailed for several centuries. Not until the seventeenth century does the use of *kanzashi* again come into general vogue. At that time many Chinese customs were introduced; and among them was the custom of having a little scoop for cleaning the ears attached to a hair-pin. Whether the new invention was originally an ear-cleaner and stuck in the hair merely for preservation, much as men stick a pencil now a days behind the ear for safe-keeping, or whether it was from the first a hair-pin to which the ear-scoop was added later, we have no means of knowing, but it introduced a habit of very questionable taste. There are certain facts which suggest that its use as an ear-scoop was of prime importance; for the original instrument had but one stem with the tiny spoon on one end and the other like a signle pin for sticking in the hair. Not until later did it assume a double stem like the modern hair-pin. Then in addition to the scoop at the upper extremity there came to be some or t of ornament inserted between the scoop and the crotch of the fork, such as a flower or leaf.

By this time the making of *kanzashi* was quite a trade; and he who could

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produce the best styles, taseful and artistic, commanded, a good business, as the use of ornamental hair-pins became universal. It now served a triple purpose, namely holding the hair in place, cleaning the ear and scratching the head.

The material out of which *kanzashi* are made has not varied much from century to century. The best ones are made of gold, silver or tortoise-shell. The most popular styles have some sort of flower ornament at the upper end, and if something can depend from it so as to make a slight sound or music as the wearer walks, all the better. Sometimes the flowers, especially on the cheaper kinds, are in natural colour, made from celluloid or paper. The figure of the crescent is also used to ornament *kanzashi*. The plum blossom is a favourite flower for ornamenting these native hair-pins. At one time the use of *kanzashi* of flashy appearance became such a craze that the government had to put the ban on them. From that time the custom was gradually confined to *geisha* and the daughters and wives of the merchant class, the women of the upper and *samurai* classes despising the fashion. The Tokugawa government strictly forbade the use of golden or silver *kanzashi* for adorning the hair, as being signs of abandonment to needless luxury. In later times the government began to relax control over such personal matters and the habit revived rapidly. But the restriction had given rise to the use of new materials. Gold and silver having been tabooed, the makers developed the artistic use of bone, ivory and shell work with great proficiency. The effect of the government ban on showy head ornaments is seen even to-day; for such styles are still confined largely to the lower classes. The better bred people as a rule do not go in for flashy hair ornaments. A plain comb of tortoise-shell, gold or silver ornamented, is very popular, with pins that may or may not be slightly but tastefully ornamented. Conspicuous ornaments for the hair indicate questionable breeding. There is, however, a new custom now coming in for girls, especially school girls, to wear big bows of silk ribbon in the hair, and the fashion is spreading among all classes; and some of these bows are big and conspicuous enough for anything.

Some of the *kanzashi* used in Tokyo are rather elaborate affairs. They are made often of a stem protruding into trees with branches made of silver, with tiny birds depending, as though flying among the branches. Others have hanging from them tiny bits of metal that collide and jingle with every movement of the head; and these are popular among *geisha*. The women in the service of *daimyo* families began to sport *kanzashi* with a round silver plate on the upper end, bearing the family coat of arms, a style yet in vogue to some extent.

In ancient times the men as well as women wore long hair, and had to use instruments to keep it in place; it was such asimple affair that a single pin or a comb was sufficient. There is a poem in the *Manyoshu* which refers to the fishermen of Shika on the coast of Chikuzen being so busy that they had not time even to take out combs and dress the hair. Thus combs have been used by all classes and at all times from the earliest days. The materials for these were usually the same as for the hair-pins, wood, ivory, gold, silver and tortoise-shell. The wooden combs were often lacquered and very beautifully decorated. In modern times combs have been freely made of celluloid to resemble tortoise-shell. Combs are of various styles, some like those used in western countries, and others of a Japanese design. Often the combs are ornamented with diamonds and other precious stones set in. Foreign styles of hair-combs naturally came in with the adoption of western hair fashions. There is also a kind of device know as a *rat* made of spring wire which is set on the top of the head like a circular life-preserver, and the hair is turned up over it to puff out the hair after the western manner. This however does not do away with the use of combs and *kanzashi*. The hair of the Japanese woman is so beautifully dark and glossy that any sort of bright ornament well serves to relieve the monotony of the mass of hair and give the wearer a more cheerful appearance.

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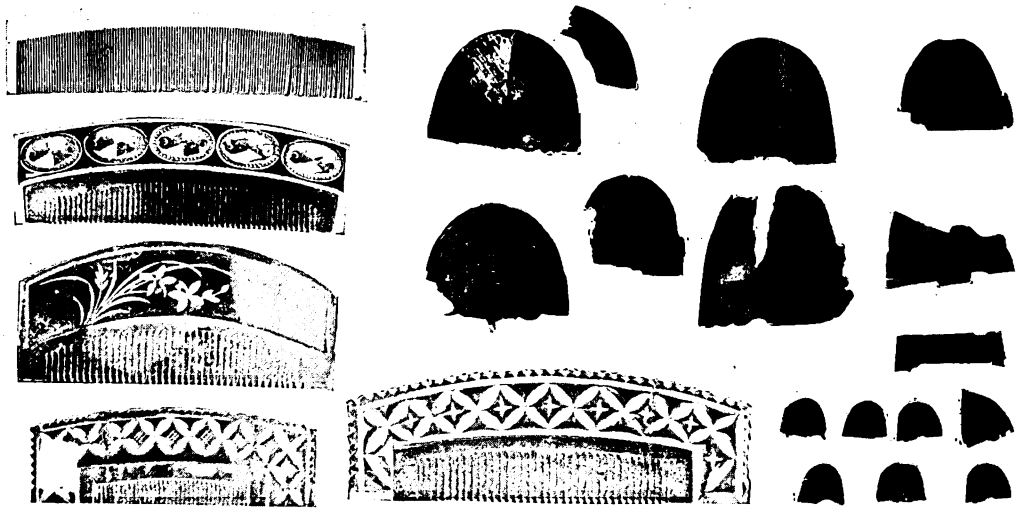
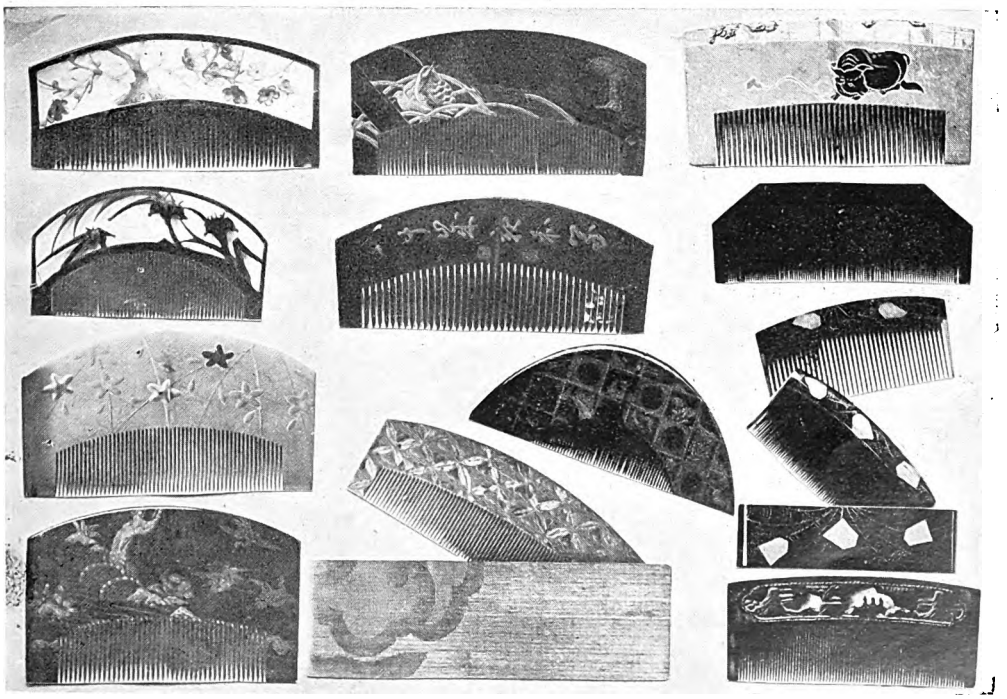


RIGHT, LOWER CORNER: REMAINS OF ANCIENT BAMBOO COMBS FOUND IN SUWO PROVINCE. UPPER RIGHT CORNER: REMAINS OF ANCIENT COMBS IN THE SHOSO-IN AT NARA. LEFT SIDE: COMBS OF GLASS FROM THE TOKUGAWA PERIOD



STYLES IN COMBS WORN DURING THE TOKUGAWA ERA

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HAIR ORNAMENTS OF THE KYOTO MAIDEN

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COMBS AND FLOWER KANZASHI SOLD AT THE FAMOUS OGURAYA FANCY GOODS SHOP NEAR SHIMBASHI, TOKYO

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AINU MYTHOLOGY

By GANJO YASUDA

FOR over two thousand years from the commencement of the Yamato occupation of the land of the sunrise the northern district now known as Hokkaido lay uncared for and abandoned to the savage tribes that inhabited it. It was only during the present generation, in fact, that any special attention began to be accorded to these northern regions of the Japanese inheritance. Owing to threats of Russian invasion during the latter part of the Tokugawa era some measures were taken for the defence of Yezo and the north, but practically nothing was done for the development of the country. Japanese were not wanting, however, who were interested in the cold, lone land and explorers from time to time ventured into the forest wilds of Yezo to spy out the country. To these brave and heroic adventurers Japan owes much of the interest subsequently shown in the opening up of the north. Even after forty years of exploration and development the knowledge of Hokkaido possessed by the average Japanese is somewhat vague and meager.

These northern regions furnished a refuge for the aboriginal tribes of the land of Yamato as they were gradually pushed further and further northward by the conquering invaders. At first existing in great numbers whom the Yamato found it no easy task to drive out, they have now dwindled to not more than 20,000 persons, whose struggle for existence in the face of modern civilization is somewhat pathetic if not tragic. There is no doubt that there was a considerable commingling of the Yamato with the aboriginal tribes along the northern frontiers; and even today the Japanese and the Ainu have many customs and ideas in common. It is the conviction of many that in the beginning there were three races in occupation of the sunrise islands, races whose origin was Malayan, Mongolian and Ainu; and all Japanese today reveal the traits of either one of these races. A study of the Ainu customs, ideas and mythology is especially interesting as throwing some light on the mind of the Japanese in general.

For over 30 years I have lived among these primitive people of the north, observing carefully all their ways, learning their ideas, taking down promptly and accurately in my notebooks everything of interest in connection with their mental and social habits; and all that I have seen and heard through endless nights and days I wish now to speak of in the brief space at my disposal.

In spite of the advantages I have had, my knowledge of the Ainu must not be regarded as perfect. There is a vast amount of lore yet to be gleaned in this direction.

Among the more interesting aspects of Ainu mythology is their account of creation. In the beginning the earth was a vast morass of land and water, a chaos

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AINU MYTHOLOGY

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of illimitable extent, the land drifting on the surface of a vaster ocean. Silence and darkness brooded on the face of the deep. Into our living thing there was no life. But in the dark clouds that formed above them lived the thunder and will. In the heavens above lived a living in the sea of creatures. Among them were the ocean with monsters attending. The creature first made great mountains with vast moving tails, which came out down to the depths and rocked it from side to side. The deep monsters made a deep the wrecked earth were for a time more than what to do with it. So finally they decided to draw on it and fortify with lagoon to keep off the salt water with their logs and human skeletons up into high and mighty mountains and valleys and plains higher than the sea, and thus the dry land was gradually separated from the water, and was ready for occupation by the water-dwelling people. Thus was the world prepared for the higher creatures that afterwards came to occupy it. It is for this reason that the Ainu [illegible]

The land so cupied by the [illegible] was [illegible] especially the great [illegible] and goodness to the house and [illegible] first purpose. All the [illegible] were [illegible] by the gods as [illegible] the Land was [illegible] [illegible] the beautiful, of [illegible] land. The [illegible] were [illegible] the goddess [illegible] which the [illegible] for the [illegible] of the [illegible] and [illegible] [illegible]

[illegible] [illegible] [illegible] [

of illimitable extent, the land drifting on the surface of a vaster ocean. Silence and darkness brooded on the face of the deep. Life nor living thing there was none. But in the dark clouds that loomed above there lived the thunder devil. In the heavens alone lived anything in the way of creatures. Among them was the creator with numberless attendants. The creator first made great monsters with vast moving tails, which were sent down to the chaotic earth to work it up into shape and reclaim it from the sea. The dragon monsters on first seeing the wretched earth were for a time at a loss what to do with it. So finally they resolved to dance on it; and forthwith began to stamp with their feet, beat with their wings and hammer with their giant tails, until at last it was beaten up into ridges and mountains and valleys and plains, higher than the sea, and thus the dry land was gradually separated from the water, and seas and oceans appeared, the water naturally running to its level. Thus was the world prepared for the living creatures that ultimately came to occupy it. It is for this reason that the Ainu even today hold these primeval monsters in great reverence.

The land occupied by the Ainu themselves was a special creation by the great Creator *Kota Karan Kamui*, who sent a god and goddess to the lower world for that purpose. All the western coast of Yezo was prepared by the goddess, while the land stretching toward the East is the handiwork of her husband. The labour was a contest between the god and goddess to see which could finish the quicker, the goddess losing the contest, for she happened to meet with a sister of hers, and they got into a spell gossiping, as any woman would do under the circumstances, and the time passed so quickly that the god had his job finished before the goddess. Thus it will be seen that among the Ainu at least woman did not take her failings from the ground. And the gossiping goddess was so astounded and mortified to find that the god had finished before her that she rather hurried too much to get through and scamped her task, so the western coast of Hokkaido is not at all well made, compared with the eastern coast.

The Ainu believe in the existence of three worlds: the Heaven-world, the earth-world and the under-world. The under-world, which they call *shu-bokua-shiri*, corresponds to what we call hell.

These ideas to any one familiar with Japanese mythology will seem quite suggestive of a common origin. The account of terrestrial origin given in the *Kojiki*, Japan's oldest record of ancient matters, gives a genesis not unlike that of the Ainu. There it is written that the parents of the world were the Goddess Izanami and the sun-goddess Amaterasu. The Ainu hold that rats were created by an evil spirit; and they have a sort of evolution theory that deer grew out of dogs, the bones of which, as seed, were thrown down from heaven. Squirrels are a kind of vermin that came out of the sandals thrown away by one of the spirits. Fish also evolved from the scales of the dragons; and flowers sprang from the illicit loves of a god and a mole. Frogs are the offspring of a woman who was faithless to her husband. There is an old poem by Motoori which says that the thunder and the trees, the fox and the tiger, dragon and his kind, all are fragments of the life of God. This appears also to be the conviction of the Ainu. All their beliefs savor of pan-

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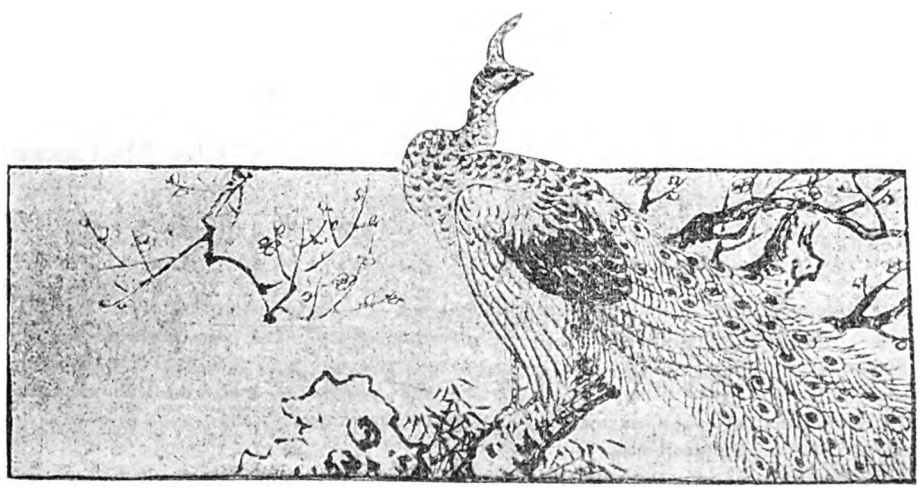
theism. To them everything is related to something divine. In one sense theirs is a sort of polytheism, for mountains, trees, rivers, plants, birds, beasts, fishes and insects, each has its own god. This is not unlike the Eight Hundred Myriads of deities of the Shinto pantheon. In almost every respect Ainu mythology seems to echo the ideas of the Yamato in their most primitive days. The habit of associating some sort of divinity with the fox finds its counterpart in the Japanese Inari worship. Our Bato Kwannon suggests the horse's head of the Ainu, and our Gozu Tenno the Ainu Ox's head, and our Benten the Ainu snake mythology. The Ainu also had their phallic worship which we have abandoned. Their association of something divine with the trees of the temple grounds is not unlike Japanese practice. They also call pigeons the messengers of the gods. Their general reverence for birds is similar to ours.

Among all races, primitive or otherwise, from time immemorial jewels have been in high estimation. The Japanese have so regarded them from the very earliest times, as may be seen from their love of jewelled ornaments, such as bracelets, necklaces and hair-pins. Our ancient records speak of the sun goddess as wearing jewels, as in the *Kojiki:*

"When the Deity Susa-nô-O came to the place where the Sun Goddess resided, the mountains trembled, the waters were convulsed and the world shook; and the Sun Goddess fearing that his visit was not an act of good-will simply to rob her of the country, loosed her hair, letting it fall about her ears, while depended from her ears and also her hands both right and left, a string of jewels." And one of the most sacred treasarers of the Imperial Household of Japan is the *Yasakami-no-magatama*, or jewel. With the Ainu jewels are also prized most highly. Jewels of every kind and colour they value much, down to mere glass beads. On all festive occasions the Ainu appear in full regalia with all their jewels in place. Thus in many ways the Ainu and the people of Japan have the same ideas; and it seems probable that the one imbibed them from the other.



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MIST AT UJI

Audrade

Uji no kawa ji

Tarde si

Akawio-watasu

Zoo no ziro-ji

By Sadzyon

Trans. by Dr. Clay MacCauley

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MIST AT UJI

Asaborake
  Uji no kawagiri
Taedae ni
  Araware-wataru
  Zeze no ajiro-gi!

Lo! at early dawn,
  When the mists o'er Uji's stream
Slowly lift and clear,
  Then the net-stakes on the shoals,
  Near and far away, appear!

By Sadayori

Tran. by Dr. Clay MacCauley

NOTE.—Sadayori, a court counsellor, was the son of a high court official named Fujiwara Kinto who lived about the middle of the eleventh century. The poem pictures what all Japanese regard as one of the fairest scenes, the beautiful river Uji. The time is at daybreak when the mists, slowly rising, disclose, part by part stretching far away, the lines of stakes that cross the river's shallows and keep secure the baskets of fine bamboo work placed there to serve for netting small fish.

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HUMANE CAPITALISM

By JOSAI KANJIN

IN these days when the strife between capital and labour seems to be waxing ever fiercer and more fierce in the west, it is interesting to note the general harmony prevailing between capital and labour in Japan; and the secret of this one may more easily get a glimpse of by briefly considering an individual case where a spirit of paternalism appears to keep many satisfied on small wages and yet happy and interested in their work.

In the north-western corner of the province of Musashi about two miles from Tokorozawa there is the little village of Toyo-oka, which is a model in social ethics and industry. To this village every visitor likes to come, for he is always treated with a consideration and courtesy not to be forgotten. In fact a dominant spirit appears to pervade the place, and this spirit is due to the influence of one man, Mr. Ikutaro Ishikawa, the prosperous silk manufacturer of the neighbourhood. Every Japanese regards Mr. Ishikawa a model of Japanese manhood.

The traveller, who cannot do better than make a pilgrimage to the village and see the working of the factory for himself, should leave the car at Irumazawa station and then take a tram that connects with Ome. After a pleasant journey through green hills and fertile fields covering about a mile he will come suddenly upon an array of tall white buildings among the mulberry trees. This is the Ishikawa silk mill where some of the finest fabrics are turned out. There are two factories here and a third one in the town of Kawagoe, and still a fourth in Irumazuma. The more than five hundred dye pots one sees at these factories tell of the amount of colouring that is done; and all by the hands of 1500 girls and 100 men, More than 3200 bales of silk are turned out annually with a value of more than 2,000,000 *yen*.

There are, of course, other silk factories in Japan much more pretentious than this one, like the Katakura company which uses over 6,000 dye pots and turns out some 18,000 bales a year. But this factory is unique in its establishment and system, even though it ranks only sixth in output and extent. It is unique because it is a success in the best sense of the word. It is not a mere machine. It is more like a family all labouring happily and prosperously toward one end, the good of the whole.

The Ishikawa family has lived in the neighbourhood for many generations. Of agricultural extraction, they have advanced till they produced the highest that can be taken from the soil: fabrics fit to clothe kings and queens. The family has been interested in tea production as well as well as agriculture and sericulture. One of the family happened to go as an apprentice in a silk foctory at Shizuoka; and having learned the trade came home

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HUMANE CAPITALISM

IN JAPAN

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and set up for himself. The venture was by no means easy-going. When the war with China broke out the silk industry was almost paralyzed by a resultant commercial depression. Then came the calamity of a fire which destroyed his factory. His relatives rallied to his rescue with the necessary capital and the burden was soon removed. At that time everything in the factory was carried out on a very small scale. There were only 30 silk girls and the wife cooked for them. The above features of his career are sufficient to indicate that Mr. Ishikawa was made of the stuff to get on, the material that is migrating in an hour to America yearly, as Americans remark. It is safe to say that his success is due largely to the sympathy of the family, the whole of that brotherhood being intimately interested in the venture. While in many cases brothers like to separate and do for themselves independently, the Ishikawa brothers live stood by each other and made the family name honored and respected far and wide. Of sane mind and sound body the family has displayed a family of industry and intelligent command more than an worthy of emulation.

The head of the Ishikawa factory as man noted for his sincerity and unselfishness, qualities that naturally endear him to all who serve him. His business principles do not involve a profit at the expense of others. He does not believe that a man should try to make money in ways that do not involve profit to those out of whom he makes the money, whether they be customers or servants. Strangest of all, the system appears to work well. The Ishikawa firm has always made a satisfactory profit on its investments and never has had and complaint against it until lately. It has been unsaying rule of the firm never to let any but first-class products leave the factory. The superior quality of the Ishikawa silk has been observed both at home and abroad.

The Ishikawa brothers are ready to admit that they owe their high business principles to religion. One of the family became a Christian missionary, and through his influence all the others became Christians. A great many of the most eminent types of Christians of the present day are found in the Christian ministry. The head of the factory is also a believer in religion. He is said to have a powerful and uplifting influence on the whole concern. An interest is taken in each individual, and encouragement is insisted upon by the manager, and so high a moral atmosphere in silk mills is not common in this or any other country. Parents send their daughters to work in the Ishikawa silk factory with an easy mind, leaving a sense of security behind. Sometimes girls from other factories find their way to the Ishikawa mill; and though at first they indulge in vulgar songs and behavior, they soon become amenable to the discipline and general conduct prevailing at the Tokyo-shi mill. In sanitation and general hygiene the four Ishikawa factories are models of the best modern conditions.

Though all employers of labor in Japan are not so exemplary as the Ishikawa brothers, yet this spirit of paternalism pervails to a large extent, and in some of your successors for the business that other factories are applied to. Labour in Japan

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and set up for himself. The venture was by no means easy sailing. When the war with China broke out the silk industry was almost paralyzed by a resultant commercial depression. Then came the calamity of a fire which destroyed his factory. His relatives rallied to his rescue with the necessary capital and the business was soon resumed. At that time everything in the factory was carried out on a very small scale. There were only 30 silk girls, and the wife cooked for them. The above features of his career are sufficient to indicate that Mr. Ishikawa was made of the stuff to get on, the material that is migrating from Japan to America year by year, as America permits. It is safe to say that his success is due largely to the sympathy of the family, the whole eight brothers being intensely interested in the venture. While in many cases brothers like to separate and do for themselves independently, the Ishikawa brothers have stood by each other and made the family name honoured and respected far and wide. Of sane mind and sound body the family has displayed a faculty of industry and intelligent common sense that are worthy of emulation.

The head of the Ishikawa factory as man noted for his sincerity and unselfishness, qualities that naturally endear him to all who serve him. His business principles do not involve his profit at the expense of others. He does not believe that a man should try to make money in way that do not involve profit to those out of whom he makes the money, whether they be customers or servants. Strangest of all, the system appears to work well. The Ishikawa firm has always made a satisfactory profit on its investments and never hae had and complaint among its mill hands. It has been an unvarying rule of the firm never to let any but first-class products leave the factory. The superior quality of the Ishikawa silks has been recognized both at home and abroad.

The Ishikawa brothers are ready to admit that they owe their high business principles to religion. One of the family became a Christian missionary, and through his influence all the others became and still are Christians of the most earnest type. A great many of the factory hands also adhere to the Christian religion. The head of the factor exercises a powerful and uplifting influence on the whole concern. An interest is taken in each individual, and exemplary conduct is insisted upon by the management. So high a moral atmosphere in silk mills is not common in this or any other country. Parents send their daughters to work in the Ishikawa silk factory with an easy mind, having a sense of their safety there. Sometimes girls from other factories find there way to the Ishikawa mill; and though at first they indulge in vulgar songs and behavior, they soon become amenable to the discipline and general conduct prevailing at the Toyooka mill. In sanitation and general hygiene the four Ishikawa factories are models of the best modern conditions.

Though all employers of labour in Japan are not so exemplary as the Ishikawa brothers yet this spirit of paternalism prevails to a large extent, and in some degree accounts for the harmony that obtains between capital and labour in Japan.

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JAPANESE HAND VEHICLES

IN spite of the introduction of modern means of locomotion and transportation hand-drawn vehicles still find extensive use in Japan, chiefly on account of the cheapness of labour, which renders manual toil more economical than mechanical means of propulsion.

The most popular of these hand-drawn carriages is, of course, the world-famed *jinrikisha*, or man-power-vehicle, as the word literally means, sometime translated "pull-man-car" by those who would be facetious. The origin of the *jinrikisha* is shrouded in obscurity. Small carts drawn by men have prevailed in China from time immemorial, and doubtless the idea penetrated thence into Japan. At the time of the Nara régime hand-drawn vehicles were in use among the Japanese. It was probably a development of the sedan chair, which some aged persons found too rickety and fancied it better on wheels. Just as in Britain the first railway carriages were mere imitations of stage coaches on wheels, so the first hand-vehicles in Japan were the old palanquin on wheels. The new invention was not a success, however, and after some years went out of fashion.

It is said that the *jinrikisha* in its present from was invented by the combined ingenuity of three men named Takayama, Izumi and Suzuki, and that their first effort was a kind of cart with a canopy supported by four pillars at the corners. From the canopy bamboo blinds were suspended on all sides, so the occupant could be secluded from public gaze. This rather primitive conveyance was improved upon by Daisuke Akiha, a saddler of Yedo, who was patronized by various *daimyo* and became prosperous. He in time lost business with the decline of the *daimyo* in the Restoration period and took to doing a stage coach business with horse omnibuses introduced from Europe. He saw the possibilities of the *jinrikisha*, however; and having an eye to business, started a factory for building them.

By this time he had so far improved on the early vehicle as to have introduced a steel spring between the box and the axle, having probably taken a hint from the carriages imported from abroad, and a further evolution was the upholstering of the body inside. Akiha opened his factory on the Ginza, Tokyo in 1871, and by 1875 he had developed quite a

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JAPANESE HAND VEHICLES

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comfortable carriage. It may be said here that foreigners do not quite agree with this account of the origin of the modern jinrikisha. They contend that it began with the suggestion of two natural Goble in Yokohama, who wanted a more comfortable conveyance for himself and wife than one or two kagos and yet a Japanese carriage to drive. So one of modified perambulator which became the vogue of all subsequent forms of the jinrikisha. In any case the invention soon found widespread favour. Before the advent of electric cars there were nearly 50,000 in Tokyo alone, and there are still a great number, although constantly decreasing with the growing use of modern power. Japan has escaped the horrors and panics of electricity and remained in medieval primitiveness.

No matter how the origin came to happen, the name of Tokyo in 1872 was given to the vehicle drawn by the man, and it finds a ready sale in all the cities of the Far East as in Tokyo. Its labour conditions are peculiar to Japan. So long as there is a large population of the poorer and less capable classes with practically no means of livelihood except by the jinrikisha, so long will people be found to pull it. Numerous as are the rickshaw men in the streets, one rarely sees a man between the ages of twenty and forty who is not engaged in pulling a jinrikisha. Under the law [illegible] of it [illegible] be a [illegible] of it [illegible] be [illegible] Those [illegible] a man between the ages of [illegible] and [illegible] for [illegible] a day or two from a farmer in port, working their way up the crowded thoroughfares of Tokyo, riding rather wantonly in their jinrikisha, trying to get [illegible] over the side, not knowing where [illegible] going to [illegible] Immediately on [illegible] down the pavilion to [illegible] The first time one [illegible] a jinrikisha he always feels like a baby, and this childish sensation coupled with that of the necessity of such position in balancing it, makes the experience not quite so comfortable as [illegible] only [illegible] [illegible] to sit back at [illegible] and leave the responsibility to [illegible]

[illegible] [illegible] [illegible] [

comfortable carriage. It may be said here that foreigners do not quite agree with this account of the origin of the modern *jinrikisha*. They contend that it began with the suggestion of man named Goble in Yokohama, who wanted a comfortable conveyance for having his invalid wife taken out for fresh air, and got a Japanese carpenter to devise a sort of modified perambulator, which became the germ of all subsequent forms of the *jinrikisha*, In any case the invention soon found wide-spread favour. Before the advent of electric cars there were nearly 50,000 in Tokyo alone, and there are still a great number, though constantly decreasing with the growing adoption of motor power. Japan has escaped the horse-age and jumped directly from manual to mechanical motive power.

No matter how the original *jinrikisha* came to appear, the firm of Akiha on the Ginza in Tokyo has gone on making the vehicle down to the present, and now it finds a ready export to all the ports of the Far East as well as to Europe and America. So long as cheapness of labour continues to characterize the dense populations of the East the *jinrikisha* will prove a fruitful source of employment to large numbers of people, especially the poorer and less capable classes. Europeans as a rule find it a more pleasant mode of street travel than the street car, which is nearly always crowded to suffocation and very badly ventilated. When the European or American tourist first lands in Japan he at once demands a *jinrikisha*. Having read of it and heard so much of it all his life, he wants an immediate experience of it as soon as he finds himself in the land of its birth. Almost any day one may see a procession of men and women, ashore for a day or two from a steamer in port, making their way up the crowded thoroughfares of Tokyo, sitting rather awakwardly in their *jinrikishas*, trembling unbalanced over the axle, not knowing whether the thing is going to trp backwards or fall forwards, so loosely does the puller seem to hold the shafts. The first time one gets into a *jinrikisha* he always feels like a baby, and this gawkish sensation coupled with that of the uncertainty of one's position in balancing it, renders the experience not quite so pleasant as anticipated. But the only way for comfort is to sit back at one's ease and leave the responsibility to the man who pulls it.

Even princes and noblemen who visit Japan are not above preferring the *jinrikisha* to the ordinary carriage, at least for the sake of the experience. When the Crown Prince of Russi a, now the Tzar, visited Japan the Akiha firm made him a present of a beautiful *jinrikisha*, which he accepted with pleasure and high praise. The Japanese prefer a plain finish in black lacquer, with no further ornamentation than the family crest on the back. But the vehicles made for export to Eastern ports have

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much gayer decorations, such as large flowers like the peony painted on them. The old wooden tyres, too, have given way to pneumatic tyres and steel spokes. The cheapest *jinrikisha* to-day costs about 70 or 80 *yen*, while a first-class one will cost a hundred with prices running up to 300 and even 800, according to finish.

Many of the *jinrikisha* men do not purchase their vehicles outright, but rent them and are assigned a station where they must wait for fares. There are also stands where the manager receives all the income and pays his men so much a month. Many of the wealthier classes, of course, keep their own private *jinrikishas* with men to pull them. If the man lives with his employer he gets about 20 *yen* a month, and if at home he gets some 30 *yen* a month. The men who hire *jinrikishas* by the day and then go out to find fares pay only from 8 to 15 *sen* a day, according to the quality of the carriage. If he makes 50 *sen* a day he considers himself lucky. He plies chiefly in out-of-the-way districts of the city, which have not been reached by the street car system. It will be a long time yet before even a small part of the dense population of Japanese cities can afford to use motor cars or motor omnibuses; and yet the *jinrikisha* fare is much higher then the electric car. The latter is five *sen* a trip any distance, while one cannot enter a *jinrikisha* for less than ten *sen*.

Other hand-power vehicles of Japan are those used for freight, and correspond with the carts and trucks of the west. The *niguruma*, or two-wheeled truck, is to be seen everywhere; and it is a constant source of marvel to foreigners to see what loads one man can negotiate along the street with one of those small trucks. Sometimes one meets a man with telephohe pole forty or fifty feet long, balanced on a *niguruma*, proceeding along the street at snail's pace, his single strength being sufficient to move it. At a crossing he sometimes gets stuck on the rails, however, as well as on hills; and out of pity one would fain lend a hand, to the amused astonishment of passers-by too proud to stoop to such menial assistance. More often one of his own kind will seize the opportunity to make a human being eternally grateful. Without such assistance he may take hours trying to move his big load over the elevation, and finally be compelled to hire some one to help him. But when one desires one's baggage taken to the station or some such small freight service rendered, it is certainly very convenient to be able to call in the *niguruma* and get done for a *yen* what would cost more than double in any any foreign country. The vast majority of the vehicles seen in a Japanese street consist of these *niguruma* laden with goods of all sorts, being thus transported from wholesale to retail houses or to the railway station. So slowly do they get across the electric car tracks that often there is

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collision and disaster. There is of course a good deal of horse traffic in Meiji-dori, nothing to the extent that one sees in Myōjō-machi, or inner-city traffic.

How soon this form of personal labour will give way to more rapid means of transportation is a matter of conjecture. No doubt it would be much easier for human and peasant alike. The man who wears himself out pulling a rickshaw from day to day, and then spends a motor-van or driving a motor-car, usually is not come to this in order to escape collision and disaster. There is of course a good deal of horse traffic in Meiji-dori, nothing to the extent that one sees in Myōjō-machi, or inner-city traffic.

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NO SPOKEN

Not to-day
When we were parted
Shall it be
In silken bow
Underneath thy

Oh, carefully that we tried to hide
Withholding it to none;
And yet how could the telephone system
Tell I had yet begun
To fancy any one?

Will you Judson

(Tenth Century)

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collision and disaster. There is of course a good deal of horse traffic in freight but nothing to the extent that one sees in *niguruma*, or hand-cart traffic.

How soon this form of manual labour will give way to more mechanical means of transportation it is not easy to say. No doubt it would be much more humane and progressive to have the man who wears himself out pulling a *niguruma* from day to day, spend hours running a motor-van or driving a horse, and eventually it must come to this in Japan as well as elsewhere; but just when, is the question. Poverty holds the key. Yet if the motor-van service could be so developed as to displace the hand-cart service the latter would be forced to change and find a less killing means of livelihood. Doubtless people who use all their strength in physical toil are more easily governed than those who have strength to spare, but probably they can not in the long run do so much for the development of their country. And yet it is clear to most Japanese that in western industrial life the machine is effacing the man and making him more of a chattel than he was in the days of serfdom.

NO SECRET

Koi su cho
Waga na wa madaki
Tachi ni keri
Hito shirezu koso
Omoi-someshiga.

❋

Our courtship, that we tried to hide,
Misleading is to none;
And yet how could the neighbours guess,
That I had yet begun
To fancy any one?

Mibu-no Jadami

(Tenth Century)

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TAIRA-NO-SHIGEMORI

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TAIRA-NO-SHIGEMORI

SHIGEMORI was one of the most celebrated members of the famous Taira family. He excelled not only in arms and strategy but in literature. Surrounded as he was by the arrogant effeminacy of the Taira clan he yet maintained nobility of character and most of the virtues that make a man. While his relatives were content to boast of their blood and indulge in arbitrary conduct, Shigemori was faithful to justice and loved loyalty. While Shigemori lived, his father, Kiyomori, was restrained from recourse to mere selfish conduct and the glory of the Heike was maintained inviolate. Shigemori in the midst of a corrupt age was noted for his scrupulousness of conduct and abiding faithfulness to the Imperial House. He was indeed a man whom even the wicked were forced to honour and admire. In the various wars that occurred in his day, involving his family, he led the van and subjugated the enemy, maintaining the family cause. For this reason the Emperor promoted Kiyomori, the father of Shigemori, to the position of *Dajo-daijin* and Shigemori himself to that of *Gondaijin*, and estates were conferred on various members of the great family. So high did the family rise in national esteem it was said that any who had not the honour of being associated with the Taira clan could hardly expect to be called human beings.

One day as Sukemori second son of Shigemori, was out driving in an ox car he met Fujiwara Motofusa, an officer of the Emperor, who was also in an ox car. Court etiquette demanded that Sukemori should descend and salute the officer of the Sovereign. But Sukemori was still a youth, and borne up by all the pride of his great family, he was slow in conceding precedence to those personally below him. The Heike had never bowed the knee to anything less than a member of the Imperial House. The attendants of Motofusa were enraged at the unceremonious manner in which their master was treated, and going up to the car of Shigemori, the father of the proud youth, they cut open the blind that screened him from public gaze and informed him of his son's conduct toward the Court official. Shigemori, instead of being offended at their boldness, at once rebuked his son, saying that there are things fitting for even the greatest to do as well as things not fitting; and to salute the officer of the Emperor was a proper thing for his son to do, and therefore he must do it. In this world some heed should be paid to rank as well as to personal quality. But Motofusa, when he saw what had happened, knowing the powerful influence of the Taira clan. was filled with great fear as to the outcome of such an episode and sharply reprimanded his followers for their officiousness, arrested them and had them brought before Shigemori in abject apology. But Shigemori set their minds at peace and ordered them to be set free. This incident reveals the modesty as well

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as the greatness of Shigemori.

His father, Kiyomori, however, was not so easily appeased. As soon as he heard of the event he flew into a great rage at what he deemed an insult to the Taira family, and was determined to have revenge on Motofusa. Shigemori pleaded with him to show patience and good sense; but he would not be persuaded and despatched some *samurai* to Motofusa to tell him what the head of the Taira family thought of him. Shigemori was so humiliated at this conduct on the part of his parent that he banished his son, Sukemori, to the province of Ise and dismissed from his service the attendants who were responsible for causing the episode.

In the year 1177 Shigemori reached the height of fame in Imperial eyes and was appointed Lord Keeper of the Privy Seal and Commander of the Imperial Body Guard. Notwithstanding that certain officials of the Imperial Court conspired against the Heike family and were determined to humiliate the house, yet Shigemori, out of his loyalty for the Emperor, decided to overlook the offence, advising his father in the same direction. He told his father that the episode was probably due to proud and arbitrary conduct on the part of some representatives of the Taira family, saying that there was a law of compensation, and that whatsoever men sowed, that they must also reap. Despotism always gives rise to despotism to meet it. If he assassinated his enemies it was only natural to expect he in turn would be assassinated himself. The father at first appeared to acquiesce in the attitude of his son, but he was secretly preparing to destroy his opponents at Court.

On a certain day the leading members of the Taira clan were summoned to meet at the house of Kiyomori to take action; and when Shigemori appeared amongst them he was clad in civil dress with no sign of warfare about him. Asked why he dared to appear unarmed and unprepared for the fray, Shigemori replied: "I am the Commander of the Imperial Body Guard. It is only on very extraordinary occasions, such as when the fate of the empire is at stake, that the Commander of the Imperial Guard puts on armour and girds himself for war. If rebels rise up against the Imprerial House then I must assume the defensive and prepare for action. Nor can I quite understand why all of you are thus with your armour buckled on. Where is the enemy? Whom do you intend to attack? Surely you are not going to indulge in a private feud when you are sworn only to defend the State! Have you so far forgotten your responsibility as to try to turn a paltry private squabble into an affair of state concern?"

Those who listened to these wise words were deeply impressed. Even Kiyomori was ashamed of his hasty conduct. As people were coming he hurriedly covered his armour with a priest's *kimono*, but the collar of the armour showed above the *kimono* and he had some difficulty in hiding it from Shigemori. He approached his son and informed him that he had found out that there was a great conspiracy against the Taira family and that certain members of the Imperial Court were at the bottom of it. But Shigemori only answered that the Taira family was too great to notice such things. He reminded his father of the teachings of religion which showed man above the animals only in that he was capable of

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bestowing forgiveness and benefaction. The Taira, he said, was the greatest name in the empire, and should behave accordingly. Already, the members of the family held the highest positions at Court, and their estates ran far over the land of the rising sun. They had received immeasurable favours from the Imperial House and their duty was to show gratitude for these. It may perhaps be well to punish the individual ringlers of the conspiracy, but give the Emperor not rouble nor in any way disturb the Imperial House. At any rate bear in mind that I have more than 200 guards at my immediate command and I will guard the Imperial House at all costs, and am ready to share the fate of the defenders.

Kiyomori was again deeply impressed by his son's words and his fine spirit of loyalty. He admitted that Shigemori's attitude was reasonable. He said that he himself was now an old man with but a few years more to live, and there could be little satisfaction to him in attacking a cause supported by his son, and perhaps sending him to death before his father. If was not on his own account but for the honour of his posterity that he was going to take the steps contemplated, but as Shigemori was the greatest representative of the family next to him, he could scarcely do less than take his advice. The old father then withdrew to another room. Shigemori turned to his brother and berated him for advising his father so foolishly and disloyally. When the Emperor heard of Shigemori's loyalty he was greatly moved and pleased, and at once pardoned the thoughtlessness of Kiyomori, saying the beauty of the pine tree is its strength in the time of stress and cold: its superiority to emergency.

In later years the great Shigemori became much dissatisfied with the world, and the vanity of human desire. He made a pilgrimage to the *Kumano Gongen* in the province of Kii, and there besought Heaven to remove him from the things of time and men. As a matter of fact he was very ill and nigh unto death. His father Kiyomori heard of a famous physician then visiting Japan from China, but Shigemori refused to consult him, saying that death was the lot of all men, and when the door of the unseen opened he was ready to enter. That is a door, said he, which no physician can close. Kiyomori then visited him; and in the presence of his father he passed away at the age of forty-two. After the death of the most brilliant member of the Taira family the remaining members returned to their folly, and in time were defeated by the Genji. Down to this day Shigemori is honoured as a man symbolical of the virtue that saves the state, the vanishing of which ever leads to ruin. This is why the people of Japan have as a rule shown themselves much disposed to heed the wisdom of the cautious and the mature, especially if the fruit of honoured old age. Japan has always shown herself ready to hear the Elder Statesmen, though she does not necessarily insist on their being old.

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A FAMOUS WATERFALL.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Though the vast rush

In its low-roaring form ever

And its sound is [illegible]:

Yet in name it ever flows,

And in fame may yet be heard!

By [illegible] 10th A.D.

Trans. by D. Clay MacCauley

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A FAMOUS WATERFALL

Taki no oto wa
  Taete hisashiku
Narinuredo
  Na koso nagarete
  Nao kikoe kere!

Though the waterfall
  In its flow ceased long ago,
And its sound is stilled;
  Yet in name it ever flows,
  And in fame may yet be heard!

By Dainagon Kinto (1041 A.D.)

Tran. by Dr. Clay MacCauley

NOTE.—The poet Kinto was Chief State Adviser, and one of the four great men who gave lustre to the Imperial Administration at the beginning of the eleventh century, the period of the culmination of classical Japanese literature. In this poem he celebrates the fame of a waterfall which two centuries before was at its height, but now had run dry. At its deserted site the poet lingers and sings of it as famous in story, though its sound and beauty, as parts of nature, had long ceased to exist. Perhaps some poet of the far future will some day likewise sit and sing the glory of a bygone Niagara.

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SOME YEDO GIRLS

(JORURI TALES)

I

A FLORA MACDONALD

IN one of the old lighter ballad dramas, known as *joruri*, there is a female character, O-Fune, who has become a heroine of the nation. The play covers the warlike period of old Japan. O-Fune was the daughter of a ferryman named Tombei in the village of Yaguchi. One day there came to the ferry a fugitive warrior, Yoshimine, younger brother of the celebrated Nitta Yoshioki, together with his lady love Utena. Yoshimine came to the cottage of O-Fune to quiet the nerves of his lady, as she was seized with a fit of hysetrics over the episodes of the flight. O-Fune kindly received the couple, and the innocent country maiden soon contracted a warm attachment for Yoshimine, who passed his companion off as a sister of his.

Rokuzo, a servant of the house, knew that Yoshimine was the man much sought after at that time, and he resolved to gain something by giving him away, for the Ashikaga shogun was ready to pay a high price for his head. Rokuzo was in love with O-Fune, and when the fellow tried to get at Yoshimine, the girl took advantage of his affection for her to deceive him and put him on the wrong scent, sending him to her father who was then at the house of the village headman. In his absence O-Fune contrived to spirit Yoshimine away to a place of safety.

The night was bleak and dark as Erebus. Soon the moon arose and shone above all with a mild sweet splendor. The silver silence was broken only by the sob and moan of distant temple bells. Tombei and Rokuzo were on their way homeward in search of Yoshimine, their hearts filled with deadly intent. This same Tombei it was who had done away with Nitta Yoshioki the year before by sending him adrift in a boat with a hole bored in its bottom. He now had his mind set on the capture of one more prize in the person of Yoshimine. Thinking that

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SOME YEDO GIRLS

(JOURNI TALES)

I

A Fresh Adventure

IN one of the old lighter built dunnage known as *Zero 6* there is a comic character, O-Hana, who has become a heroine of the realm. The play covers the warlike period of old Japan. O-Hana was the daughter of a fisherman named Tombei in the village of Yaguchi. One day there came to the ferry a fugitive warrior, Yoshimine, younger brother of the celebrated Nitta Yoshioki, together with his lady love Otsuru. Yoshimine came to the cottage of O-Hana to quiet the nerves of his lady, as she was seized with a fit of hysterics over the episodes of the flight. O-Hana kindly received the couple, and the innocent country maiden soon contracted a warm attachment for Yoshimine, who passed the compassion of as a sister of his.

Kokuzo, a servant of the house, knew that Yoshimine was the man much sought after at that time, and he resolved to join

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the fugitive was still in Tombei's house the latter stole in and conceived a method of despatch he fancied would be successful. The fugitive would be in the room upstairs. He would despatch him by thrusting his sword through the *tatami* from beneath. He did so; and there was a scream, followed by silence. Tombei went up to find his victim, and lo, it was his own daughter.

The wounded O-Fune expostulated with her cruel father, trying to turn him from his evil intention, but he would not heed her, and ran down looking for the fugitive. O-Fune in her agony began to beat a drum, which was a pre-arranged sign that the fugitive had been captured. Rokuzo ran back and took away the drum stick from O-Fune; and as he did so she drew his dagger and attacked him. In his attempt to escape he jumped over the balcony and fell into the river. Whereupon O-Fune continued to beat the drum with the dagger sheath. As the blood oozed from her wound the taps grew fainter and fainter, till at last she ceased to breathe. And then her spirit fled to dwell in the body of the Lady Hatsuna, daughter of the lord of Omi, as the next tale will show.

II

Oriku

Yoshimine, who had escaped from his assassins through the love of the faithful O-Fune, now lies in concealment in a small cottage in the village of Omori. On a snowy day a solitary girl called at the cottage and requested of him a poem on the subject of her love for one she had never seen. The name of the maid was Oriku. Yoshimine suspected himself to be the subject, and returned the passion. Into their scene of bliss broke a ruffian named Mampachi, claiming that the girl was his wife. He demanded of Yoshimine the sum of fifteen gold pieces as damages. The fellow was only her brother, however; and had hit on this device to get money. Oriku gave him away, saying she was not his wife but his sister, at which Yoshimine took courage and confronted him boldly. As they came into close combat Yoshimine struck him on the head with the back of his sword, and Mampachi slunk away in terror. Just then there appeared upon the scene Sagoromo, the mother of Oriku, a nurse in the Sasaki family of Omi, who was attendant to the beautiful lady Hatsuna of that family. The lady Hatsuna who was also in love with Yoshimine, was now roaming about in search of her lover. She had conceived a passion for him because into her had passed the spirit of the faithful O-Fune.

Now ensued a severe dispute between Oriku and her mother, the one insisting on keeping Yoshimine as her husband, and the other demanding that he be given to her mistress the lady Hatsuna of Omi. The daughter is worsted and departs in tears. She is of course loath to leave, and feels the hand of love pulling her back by the hair, so to speak. She finally takes her departure, but finds a pine tree at the end of the village, from a branch of which she hangs herself. And so away over the white snow that day her spirit fled, and the body, being discovered by a hermit, was brought before the door of the cottage. Just then there came up a boisterous gang of fellows who had been sent out by a lover of the lady Hatsuna to bring her back to him. The scoundrel Mampachi now appeared and assures the messengers that he will deliver to them the lady, gagged and bound, and they must carry her away swiftly. They consent; and he ties up the body of his dead sister who had hanged herself, and so delivers to them the body of Oriku, covered with the clothes of the lady Hatsuna. He body is hustled into a palanquin and shut up there, secured by a big rope. Everybody is overjoyed at the success of the expedition and the palanquin is carried off in triumph. Thus Oriku did not die in vain.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan-America Relations

The rumor that the Washington and Tokyo governments are now engaged in fresh negotiations with regard to the settlement of the vexed land-ownership question respecting Japanese in the United States again brings up the question of mutual rights between oriental and occidental peoples. America no doubt realizes that whatever concessions are made to Japan will eventually, if not at once, have to be extended to all oriental peoples; and this entails a reserve that, so far as Japan is concerned, few Americans would otherwise seriously entertain. That the United States will in any near future open her doors to the millions of China and India is the remotest of possibilities. As regards Japan the argument is now advanced that the law respecting landownership does not contravene any international treaty, since denial of the right of ownership applies to all aliens alike without respect to race or nationality. It becomes a discrimination against the Japanese only because they as yet do not possess the right to naturalization. But Chinese and Indians are in the same box. For this reason it is hardly fair to say that the law is specially intended as a blow at Japan. At the same time there is no doubt in the minds of a good many of the best type of Americans that Japanese and Americans should enjoy exactly reciprocal privileges in their respective countries. By this we mean that Japanese in the United States should be entitled to the same rights and provileges that Americans are entitled to in Japan. Citizens of the two countries should be placed on a perfect level of equality in both countries. So far the question seems to have been avoided, and the consequence is the public is deceived into thinking that one country is in some way trying to hoodwink or take advantage of the other. Why should not America make her declaration as to what rights are wanted in Japan and let Japan claim the same rights in America, or vice versa: let Japan say just what rights she wants in the United States and then grant the same to Americans in Japan. The objection to this will no doubt be urged that should Japan require free immigration America could not concede it without at once becoming overcrowded by millions from Asia. We do not see that there is a danger here, since immigration is something that has to be regulated in all countries, even in Japan itself; and there could be no international objection to restricting it if deemed essential to a nation's interests. Japan herself would be the first to concede as much. Indeed she now restricts her immigration to the

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United States on this basis. We contend that Japan, therefore, should enjoy the same rights to land-ownership in America that other aliens enjoy or that Americans enjoy in Japan, and that in order to preclude all discrimination Japanese subjects should have the same rights of naturalization as European nationals.

Methods of Diplomacy

In settling the question or questions at issue between Japan and the United States we hold it imprudent for the diplomatic authorities on either side to enter into any kind of argument. When it comes to argument the matter should be thrashed out in public before some tribunal like the Hague, where the world can see who is in the wrong. The experience of history goes to show that diplomats are seldom disposed to give way in argument. Consequently neither side should propose a question that admits of dispute; or if they do it should be open to public discussion. At present this is not the case, and the press is merely talking through its hat, to use a slang expression, since it does not know just what the question at issue is. It seems to us that the quickest and most honorable manner of adjusting the difficulty is for the two nations to make a proposition of undoubted justice and fairplay and have the proposition accepted; for no nation can afford to reject a fair proposition without incurring the odium of mankind. We must confess that after persuing the press of Japan and the United States for the past two years we feel quite as confused as, as the public in regard to what Japan and America are really trying to do in the way of getting at the root of their differences. Perhaps the most hopeless aspect of the matter is that the press appears unwilling to admit this inability to grasp the significance of the situation. Each nation should state fairly and openly just what it considers its rights as regards the other, taking due care not to have its rights conflict with the rights of others. America should not undertake to dictate to Japan as to her duties to herself and her people, any more than Japan should undertake to dictate to America as to what is good for her or whether she is or is not violating the American constitution. A nation should know whether it is violating its own laws without being informed of such breach of civilization. At any rate the attitude we deplore causes irritation and in no way furthers a solution of the difficulty. Progress is possible only as each nation presents a claim for justice and honorable treatment, a claim that no civilized country can deny. The declaration of some papers in Japan that the United States must not set at naught the treaty between the two countries is not calculated to impress Americans with the reasonableness of the view taken by the people of Japan. If Americans thought that they had violated their treaty with Japan they would be the first to make the matter right. In the case of the Panama canal tolls they granted a concession even when they did not believe there was any real violation of treaty. But they gave the question the benefit of the doubt. They will undoubtedly act in the same manner as to the question with Japan; but the question must be treated in the same enlightened and above-board manner that the Panama tolls question was treated in the discussion between England and the United States. Indeed we point out to our vernacular contemporaries the wisdom of taking example from the manner in which American and British newspapers discussed the vexed

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question of the Panama tolls. When America and Janpan deal with their difficulties in the same manner, the questions at issue will be settled in the same satisfactory manner and with equal expedition. Those newspapers which talk of the possibility of bringing the alien land-ownership question before the Supreme Court of the United States, while confessing that they do not admit the jurisdiction of the court so far as Japanese rights are concerned, show a discourteous attitude to say the least. The Japanese press claims that the new proposals between Japan and America should eliminate all ideas of racial incapacity on the part of Japanese nationals. We agree; but the idea of such incapactity is suggested only by the inability of Japanese nationals to become naturalized in the United States, a right which many important Japanese deem undesirable.

Confusing the Issue

The issue is further confused by the contention of some papers on this side of the Pacific that prohibition of immigration between Japan and the United States should be mutual. The fact seems to be ignored that there is no absolute prohibition of immigration on the part of America. Japanese merchants, teachers students and people of education are perfectly free to go and come in the United States as they please. The restrictions apply only to the labour class and to those who try to enter on other claims while actually labourers. Indeed it is quite true to say that the question of immigration affects the labour class and that class only. Then why try to draw a red herring across the trail by the loose statement that if America prohibits immigration Japan must do the same? Such a question has never been raised before; and to mention it is only to consign it to the limbo of folly to which it rightly belongs. We quite concur in the conviction of the Japanese press that as the question with the United States affects similar questions with the British colonies it ought to be settled once and for all on the strictest basis of justice and fairplay, so as to preclude any further issue. We reiterate our contention however that no illuminating discussion of the question has yet been given the public by the press: only a throwing of dust and an indulgence in sarcasm and befogged suggestion, making confusion worse confounded, which renders the work of diplomacy very slow and difficult. It is the duty of the press to throw light on difficult problems rather than to incite irritation which will only further muddle the situation. But even this attitude is to be preferred to that of other sections of the press which deem this vital matter so insignificant as to dispose of it with a few meaningless generalities that not only blurr the issue but deaden interest in the public mind. The Ulster question in Ireland should be a warning to the people of Japan and America, of how easy it is to let prejudice and narrowminded self-interest blind an otherwise intelligent people to their duty to moral conviction and the real interests of humanity.

Count Okuma on Morals

Count Okuma's assumption of the onerous duties of the premiership has done nothing to lessen the celerity and sureness of his pen. In the *Shin Nippon* he writes a timely article on the present moral dangers of the nation. Glancing back over the past sixty years, during which he has been actively associated with the public life of Japan, the veteran statesman sees many and violent changes that have

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taken place, all of which have not been for the better. He remembers a time when the stern *samurai* spirit prevailed to keep public life pure, and laments that the influx of foreign money and the prosperity of the commercial classes have weakened that old spirit and left people open to easy temptations. The Premier deplores all policies that tend to create idle classes, as this leads to debauchery and corruption. He describes the results a life on old Kyoto and Bakan and shows the evil its invasion of Tokyo has brought about. But he does not believe the spirit of *Bushido* is yet dead, and appeals to his countrymen to rise to the demands of the situation, and refuse to tolerate evil men in public and private life. The higher classes should be a worthy example to the humbler ranks of life, and the people should be encouraged in their passion for reform. Administrative and financial errors can be readily amended, says Count Okuma, but morals are a different matter. Improvement in that respect depends on the heart and conscience of the nation.

An Appeal to Britons

The *Osaka Mainichi*, one of the most influential journals in Japan, makes an appeal to the colonies and dominions of Great Britain to join the Anglo-Japanese Alliance. The journal is convinced that it is a matter of utmost importance that the Britons beyond the seas should make a better attempt at fraternizing with Japan, as better relations between the English-speaking races and Japan have a vital bearing on the destiny of the empire. There is no reason, thinks the Osaka paper, why the British colonies fronting on the Pacific should not actively participate in the benefits of the Alliance. Britain needs population for her surplus land and Japan needs land for her surplus population. This fact alone should draw the two races closer together. Moreover, the British people have ample capital but deficiency of labour, while it is the reverse with Japan. Great Britain already has close relations with the races of Asia, and as Japan is among the foremost of those races, Britain's surest way of peaceful advance would be by the aid of Japan. It is to Japan that the west must look for a complete harmonization of oriental and occidental ideals. Britain's world-wide territory requires a world-wide police, which is impossible for Britain without the aid and sympathy of Japan. In case of a rebellion in India or South Africa Great Britain would be greatly handicapped should a second enemy descend through Persia, unless Japan were on hand to check such ambition. The harmonious cooperation of Britain, and her colonies, with Japan ensures safety to British and Japanese interests alike. Without such cooperation Japan and Great Britian are both unsafe. There is nothing that would do so much to bind east and west firmly together as the opening of the British colonies to Japanese immigration. Then indeed Britain would be a lion endowed with wings. Large numbers of Japanese in the British colonies would mean that Britain would have the assistance of Japan in the protection of her colonies. But if an anti-Japanese agitation is permitted both countries will be making the worst instead of the best of the Anglo-Japanese Alliance. Thus it would be allowed to make Japan and enemy instead of a friend. The policy suggested would also tend to make the colonies permanent parts of the British empire, whereas now they may some time be tempted to in-

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dependence. If such a situation can arise in a small place like Ulster, it is just as likely to arise in any of Britain's outlaying possessions. It seems to the *Mainichi* that the British people both at home and in the colonies are not yet alive to the importance of the policy suggested, and it is therefore pointed out and emphasized before it is too late.

Australian-American Relations

Australia is a British colony, but its geographical position, and the temper of its people hold the colony in closer touch with the United States than with its fatherland, says the *Kokumin*, and a federation of ideas and of communications between Australia and the United States seem to have been effected. Whatever is proposed in America is copied by Australia, and in following the steps of America, Austraila totally disregards the sentiment at home. So the people of Australia passed a law barring Asiatic labour from their shores, after the United States had effected it. Our diplomats deal with any problem that occurs in Australia, through the Foreign Affairs Department in England; this is proper, indeed but they should not forget the fact that all questions affecting Japanese in Australia can be traced to the United States, and unless a fundamental solution is made with America, no satisfactory result may be expected by direct negotiations with Australia, through the British Foreign Office.

Japan Moving: Whither?

With the rapid pace at which Japan is moving expressions of misgiving find place in the press and among her publicists from time to time as to the direction toward which she is advancing. To those who are in doubt all that can be done is to urge confidence. Confidence is a good part of every successful man's capital: not only in himself but in his fellow man. And the same may be said of nations. Just as in commercial life, when confidence ceases, business suffers, capital withdraws and labour distrusts the future, so is it in the life of a nation. A homely adage we used to hear in youth was: "Be sure you are right: then go ahead!" Once a nation has carefully considered her course and taken her bearings there is nothing for it but to keep on her selected route. Of course she must beware of the rocks ahead, and persue her course with due caution. But progress she is bound to make at all hazards.

Japan can therefore look ahead with confidence in herself and in the powers with whom she is friendly. She need cherish ill-will toward none; and if any should so far deny the comity of nations as to wish Japan ill, she can afford to heap coals of fire on the offender's head. The ever growing spirit of internationalism, now beginning to pervade the consensus of world-thought and opinion, demands that nations have confidence not only in themselves but in one another.

Thus speeding on her voyage, the ship of state in Japan must necessarily sail warily; for we are living in an age of experimentation, and this applies to politics, to social and economic interests as much as to machinery and lines of trade. The constant cry is to try new things. And after the new things are tried and have failed, something still newer and more radical is suggested, till we get tired of the failure of the new and are tempted get back to the old. In Japan, however, there is among the ruling class, at least, a sane old spirit of conservatism that hesitates to try the new before it has proven its claims. In the higher realm of government and finance there is little danger of undue experiment, though undoutedly mistakes have at times been made. But the biggest mistake of all is to avoid mistakes by doing nothing. This is more apt to be the error of those responsible for the nation's moral and educational system and ideals than of those accountable for Japan's financial or foreign policy.

Confidence is especially necessary to national stability amid the increasing rise of social unrest, and the flood of criticisms to which authority will be more and more exposed. Every nation has its malcontents to whom nothing is right or satisfactory. Though the crops are good and plenty of food for the nation be in sight; though the factories are busy and industry not only thriving but enjoying wide expansion; though disease is stamped out and the physique of the

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nation becomes ever more powerful, it needs there less wisdom and virtue, and the government is destined to decline and fall, yet the process will go on; for no progressive people can ever be satisfied and content.

This in Japan is obviously evil to the very different. There are not a few men still living who can well remember the so-called good old times of Tokugawa and see, when everything was very different from to-day, and the simple life was unbroken. But those days are gone, and gone forever. The nation is now awake and pursuing with a new life and ambition. It has come in touch with the world and be created the new with the great powers. Trade and commerce have increased; and Japan no longer can shut herself up within the limits of her own island. The Tokyo idea, the period of Great Enlightenment is bound to justify it sooner. The ending of the exile I can see to be found in the bold and easy spirit of progress that is in accord with the tendency of the age. [illegible] for the nation will not be satisfied with a half [illegible]. Now will the public be content with mediocrity. The demand for the best and most [illegible] will be felt, and [illegible] responsible for every kind of living. With the [illegible] passing will be discovered and [illegible] will be [illegible] and [illegible] of all, the [illegible] and the [illegible] remain alive?

But a time [illegible] the present dangers [illegible] of the land shall speak out and make them [illegible]. The [illegible] and the old-fashioned [illegible] a wave [illegible] and [illegible] and the weak [illegible] [illegible]. There is [illegible] some reformers [illegible] that [illegible] [illegible] in Japan [illegible] [illegible] [illegible] [illegible] public life. [illegible] [illegible]

[illegible] [illegible] [illegible] [

nation becoming ever more sound; though there be peace within and without, and the government be sincere and efficient, yet the unrest will go on; for no progressive people can ever be satisfied and content.

Life in Japan, as elsewhere, used to be very different. There are vast numbers still living who can well remember the so called good old times of stagnancy and ease, when everything was very different from to-day, and the simple life was sufficient. But those days are gone, and gone forever. The nation is now awake and permeated with a new life and ambition; it has come in touch with the world and has entered the race with the great powers. Truth must become universal; and Japan no less than other nations can never rest till she reaches the heart of truth. The Taisho Era, the period of Great Righteousness, is bound to justify its name. The voice of the critic is sure to be loud in the land; and every sentiment and movement not in accord with the ideals implied in the name of the new era will be mercilessly assailed; for the nation will not be trifled with. Nor will the public be content with moral criticism. The dismal theme of distress and hard times will be proclaimed, and some one will be held responsible for dear money and the high cost of living. With the noisy crowd pessimism and distrust will be popular. Happiness will be discounted and suspicion put at a premium; and, worst of all, the thoughtful and the wise will remain silent!

But a time like the present demands that the wisest of the land shall speak out and make themselves heard. The ignorant and the disaffected multitudes want teachers and leaders; and the want is most legitimate. There is in Japan the same unfortunate tendency that prevails too much in America, for the ablest and best fitted to fight shy of politics and public life. Against this temptation the wise men of Japan must take their stand, and let their opinions and their mature experience be brought to bear on every situation and in every crisis. Above all, let them be the trusted exponents of national confidence, and belief in the country's future. The educated and the enlightened classes of Japan form a vast army today, which, if once aroused to duty, would shake the foundations of distrust and evil, and lead the people in the way of right and faith. Such was their policy in the early days of the Meiji era, and such must be their policy again. In those early times they had to labour, as a class alone; for public opinion there was none. But all is changed to-day. The new *Genro* has for its support an educated constituency of many millions, alert and thoughtful, ever ready to do and die for their country. What I mean is that the salvation of Japan to-day does not, as of old, depend on the aristocracy and the army alone, but on its most enlightened and courageous leaders supported by the scarcely less intelligent constituency that summons them to lead. The popular cry seems to suggest that the government is expected to do everything and to be responsible for everything. This attitude is futile and childish. The government may well take the position of parent to the nation, but it must be to a nation of grown-up sons and daughters and not to a nation of babies. This cry for the government to do everything and be responsible for the prevailing conditions is not only infantile: it is socialistic end pernicious! Any tendency to make the citizen a dependent weakling and the state an asylum for incompetents and incorrigibles is a menace to the future of the Empire. Therefore let the thoughtful and enlightened lead and rule! If they thus respond to the duty laid on them, the confidence of the nation will be assured and its high destiny well be certain.

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